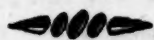


THE

# Methodist Magazine,

FOR SEPTEMBER, 1822.



## Divinity.



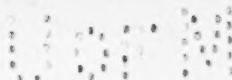
*From the Wesleyan Methodist Magazine.*

### THE WICKED DESCRIBED AND WARNED,

*A Sermon, preached on a Fast-Day in 1762, by the REV. JOHN FLETCHER, Vicar of Madeley.—(ORIGINAL.)*

O Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.—EZEKIEL xxxiii. 7—9.

THE King, by his pious proclamation, the Church, throughout the service we have performed, and God himself, in the solemn words of the text, call upon all preachers to shake off the dust of indolence, and put on the armour of God, on this mournful day. At all times we are bound to be instant in preaching the word, both in season and out of season; but on such a day as this we are especially commanded to cry aloud and spare not, to draw the sword of the Spirit, the keenest word of God, and sheath it in the very bowels of profaneness. We must attack, unmask, and overthrow vice, with a holy violence, and strike at the heart of sin with the boldness of John the Baptist, and in the spirit of Elijah. You see by the words of the text, that God has set us as watchmen unto the house of Israel; and bids us say to the wicked, "Thou shalt surely die." He adds, that if we do not warn the wicked from his way, he shall die in his iniquity, but his blood shall be required at our hands; and after so express a commission, who can be offended, if, superior to the frowns or smiles of sinners, we obey our heavenly, yea, and our earthly King's commands, and deliver our own souls by warning the wicked of impending ruin.



Without any apology for my plainness, I shall therefore endeavour, first, to convince the wicked man both of his wickedness and danger: and then conclude by giving such directions as will be a means (through divine mercy) either to save his soul, or deliver my own.

I. I shall endeavour to convince the wicked man both of his wickedness and danger.

It is agreed by all divines that the wicked man never repents till he is convinced of his wickedness; and David tells us that "he flattereth himself in his own eyes, until his iniquity be found to be hateful." (Ps. xxxvi. 2.) For, till then, he thinks it is delightful, fashionable, profitable, and not very perilous. The Preacher has then but one way to take in order to convince him; and that is, to lay before him, out of the word of God, the picture of his wickedness in such true colours, that he may be constrained to say, "I am the man." Then, and not till then, will he loath himself, discover his imminent danger, and begin to flee from the wrath to come. Therefore, that each may know whether he is *the man*, let him attentively consider whether his conscience does not plead guilty to one of the eight following marks of "wickedness:" for if but one of these be seen upon him, he is the man.

1. A numerous tribe, among which the wicked man is often found, is that of practical atheists. Thousands there are, (it is to be feared,) who, by gross ignorance, shameful neglect of instruction, and abominable contempt of godliness, open the way for all those that go the downward road, and are, as it were, in the front of the battle, and next to the Prince of darkness. Their heart is darkened by the mists of pride and the clouds of presumption, and they are such utter strangers to their want of spiritual light and divine grace, that they seldom or never call upon God for help with any solemnity. The unhappy heathenish families who are of that stamp meet regularly every day to eat, drink, and make provision for the flesh; but how seldom do they meet to read and pray, to seek, and partake together of the bread of angels, and the water of life. You will find almost as much godliness among the wild Indians as among these practical Atheists. But why should I call them *Atheists*? They have many gods. The world is their god, pleasure is their god, vanity is their god, money is their god, their belly is their god: to some or other of these idols they sacrifice their hearts and their time. As for the God of heaven, the great and eternal Jehovah, they put him off with a careless attendance on his public worship on Sunday morning, if the weather suits them; and it is well if to this they add sometimes the babbling over of the Lord's Prayer and the Creed, which, after all, in the manner in which they do it, is no better than a solemn mockery of the Saviour, whom they constantly crucify afresh. Do you belong to such a heathenish, prayerless family, and are you hurried down the stream of its profane,



ness? If you do, suffer me to deliver my soul by telling you, that you are the very first person to whom I am bound to say, "Thou shalt surely die." Read your sentence in Psa. lxxix. 6: The Lord will "pour out his wrath upon the heathen that have not known him, and upon the kingdoms that call not upon his name." What! shall the indignation of the Lord fall upon prayerless families among the heathens, and shall it pass by the nominally christian, but prayerless family, to which you belong? No, no; the Judge of all the earth will do right, he will repay you to your face. "Verily," says the Son of God himself to those who call themselves Israelites or Christians, and are not, "Verily, verily, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you." (Matt. xi. 21.) O repent and turn; turn and live; for why should you fall into the hands of the living God, and know him a consuming fire to the profane?

2. The wicked is often known, to others and to himself, by his injustice, oppression, cruelty, deceit, and unfair dealing. Did you ever make a prey of the poor and helpless, as the stronger beasts use to do of the weaker? Are you like the horse-leach, crying, "Give, give," still wanting more profit, and never thinking you have enough? Do you take more care to lay up treasures upon earth than in heaven? Have you got the unhappy secret of distilling silver out of the poor man's brows, and gold out of the tears of helpless widows and friendless orphans? Or, which is rather worse, do you directly or indirectly live by poisoning others, by encouraging the immoderate use of those refreshments, which, taken to excess, disorder the reason, ruin the soul, and prove no better than slow poison to the body? If your business calls you to buy or sell, do you use falsehood, do you equivocate do you exaggerate or conceal the truth, in order to impose upon your neighbour and make your profit of his necessity or credulity? If any one of these marks be found upon you, it is enough; God's word singles you out, and drags you to the bar of divine justice to hear your doom in the text: "The wicked shall surely die;"—or that more particular sentence in Isa. xxx. 12: "Because you trust in oppression, perverseness, and deceit," saith the Lord, "this iniquity shall be as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." O see your danger, repent, and make restitution! Why should you meet the unjust steward in hell, when you may yet follow Zaccheus into heaven?

3. But if you have always been free from these two marks of a wicked man, are you equally free from another, that is not less sure than either of the former? There is a fearful sin, which has in it no profit, no pleasure, no, not sensual sweetness enough to bait the hook of temptation. The only enticement to it is the diabolical disposition of the wicked man, and the horrid pride he takes in *cutting a figure* among the children of Belial. I speak

of oaths and curses,—those arrows shot from the string of a hellish heart, and the bow of a Luciferian tongue, against heaven itself: these are some of the sparks of hell-fire, which now and then come out of the throat of the wicked man. Do they ever come out of thine? A year ago I laid before you the horror of that sin, and besought you, by the tender mercies of the Lord Jesus Christ, to leave it to Satan and his angels, and to act no more the part, I shall not say of a *wicked man*, but of an *incarnate devil*. But have you strictly complied with the solemn request? Has not heaven been pierced with another fiery dart? Have not good men, or good angels, (if any attend you still,) shuddered at those imprecations which you have used, perhaps without remorse? Have not the Prince of darkness smiled, and hell exulted, to hear that some of their hideous sounds proceed yet out of your ungodly mouth? If your conscience pleads guilty here, and you have not wept bitterly, and obtained pardon for the black transgression, you are the “wicked;” you “shall surely die,” unless tears of repentance speedily flow, and the Blood of a dying Saviour wash out the hellish stain. To you it is that David speaks in Psalm cix. 18: “As he clothed himself with cursing as with a garment, it shall come into his bowels like water, and like oil into his bones.” O will you still pull down this fearful curse upon your head, and entail the Almighty’s judgments upon this guilty land? Will you die for the mere pleasure of cursing and dying? Merciful Saviour, forbid it! Pluck these brands out of the fire, and quench them in thy Blood!

4. But, perhaps, your conscience bears you witness that you are not a swearing Christian, or rather a swearing infidel. Well: but does not the threatening of the text light upon you on some other account? To instance in a fourth particular: Are you clear in the point of adultery, fornication, or uncleanness? Does not the guilt of some vile sin, which you have wickedly indulged in time past and perhaps are still indulging from time to time, mark you for the member of a harlot, and not the member of Christ; for a child of Belial, and not for a child of the God of purity? Do not you kindle the wrath of heaven against yourself and your country, as the men and women of Gomorrah did against themselves and the other cities of the plain? If you cherish the sparks of wantonness, as they did, how can you but be made with them to suffer the vengeance of eternal fire? And do not flatter yourself with the vain hope, that your sin is not so heinous as theirs. If it be less in degree, is it not infinitely greater in its aggravating circumstances? Were those poor Canaanites, *Christians*? Had *they* Bibles and Ministers? Had *they* Sermons and Sacraments? Did they ever vow, as you have done, to renounce the devil, and all the sinful lusts of the flesh? Did they ever hear of the Son of God sweating great drops of blood, in an agony of prayer, to quench the fire of human corruption? Now, *you* have heard of



this; you profess to believe it; and yet you sin on, both against the heavenly light and the heavenly blood. O what horrible guilt do you bring upon yourself, and upon the whole land! "Know you not that your body is," or ought to be, "the temple of God? now, if any man defile the temple of God, him will God destroy." (1 Cor. vi. 18.) O acknowledge your guilt and danger, and by deep repentance prevent infallible destruction.

5. Some will, perhaps, secretly triumph here, as the Pharisee once did, because they are "not as other" wicked "men, unjust, extortioners, adulterers," and unclean; but, suppose the dart of sin has not wounded their breasts, are they in a better case if they run the sword of intemperance through their own bowels? Gluttony and drunkenness are the two idols to which many sacrifice the marrow and fatness of the land, together with their time and strength. He is a glutton, who eats barely for the pleasure of eating; he is a drunkard, who drinks for the bare pleasure of drinking, though he should be so "mighty to mingle strong drink," as not to discompose either his reason or constitution. The men of the old world were "eating and drinking," says our Lord, (as if that had been the end of their creation,) when God swept them away by the flood: the Israelites had yet in their teeth the meat which they had wantonly desired, when God arose and slew the wealthier of them. "The people sat down to eat and drink, and rose up to play," says St. Paul; "and there fell of them that day about three thousand men" by a fearful judgment of God. Yea, the very sin of Sodom is said to have been indulgence and fulness of bread at first,—Epicurism naturally leading into all debauchery and excess. Whether, therefore, you dig your grave with your teeth, and entomb in your own bowels that which should be the support of your family and of the poor; or whether, to indulge the lust of the flesh, or only to please and countenance your carnal acquaintance, you can spend the best part of a day in pouring drink-offerings into the shrine of Belial, which you carry about you; St. Paul describes your sin, and tells you your danger, in Phil. iii. 18: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Observe the words, "*whose end is destruction.*" Walk on then, O man, according to the desire of thy heart, the lust of thy eye, and the way of the world; pull down the judgments of a righteous God upon the land, upon thy family, and thyself, by the cords of surfeiting, drunkenness, or indulgence; "but remember, that for all these things, God will bring thee to judgment." O might we all, on this grand day of humiliation, humble ourselves, call for the atoning Blood of Jesus Christ, and be washed from this iniquity, before it be our eternal ruin of body and soul.

6. I cannot pass in silence the detestable, though fashionable sin, which, joined to the last I spoke against, has brought down the curse of Heaven, and poured desolation and ruin, upon the most flourishing kingdoms, I mean, pride in apparel. After the fall, God gave our first parents coats to cover their shame, but their children use them to declare their pride: and even in this place, where poverty, hard labour, and drudgery, would, one should think, prevent a sin which Christianity cannot tolerate even in Kings' houses, there are not wanting foolish virgins, who draw iniquity with cords of vanity, and betray the levity of their hearts by that of their dress. Yea, some women that should be mothers in Israel, and that should adorn themselves with good works as holy and godly matrons, openly affect the opposite character. You may see them offer themselves first, to the idol *Vanity*, and then sacrifice their children upon the same altar. As some sons of Belial teach their little ones to curse, before they can well speak; so these daughters of Jezebel drag their unhappy offspring (before they can well walk) to the haunts of vanity and pride. They complain, perhaps, of evening lectures, but run to midnight dancings. If you believe them, it is almost abominable, to meet a Minister, to seek the Lord, and sing his praises; but they can, with a good conscience, meet a harper, and, at the sound of his harp, make their children go through the fire of *Vanity*, that Moloch of our days! O that such persons would let the Prophet's words sink into their frothy minds, and fasten upon their careless hearts: "Because the daughters of Sion are haughty," says the Lord, "and walk with stretched forth necks and wanton eyes, the Lord will smite with a sore the crown of their head, and discover their shame: instead of well-set hair, there shall be baldness, and burning instead of beauty." Nor will the punishment stop here; for this abominable sin of vanity and pride calls for the judgments of God upon the whole nation that indulges it; and therefore the Prophet adds immediately; "Thy men shall fall by the sword, and thy gates shall lament and mourn." (Isai. iii. 25.) Thus, this fashionable sin, which the god of this world represents as a piece of good breeding, according to God's words, will end in *burning* for those who commit and encourage it, and in destruction for the city or kingdom that suffers it, if speedy reformation, and the intercession of Christ, do not prevent the operations of the avenging sword.

(To be concluded in the next Number.)



## Biography.

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*From the Wesleyan Methodist Magazine.*

### MEMOIR OF THE LATE MR. R. BEALEY, NEAR BURY, LAN- CASHIRE.

Mr. RICHARD BEALEY was born in 1755. His parents were highly respectable and pious dissenters, who carefully educated him in the principles of religion and morality; and whose sedulous endeavours to impress his mind with the importance of eternal things proved greatly successful in restraining him from many sinful and injurious practices.

At an early period Mr. Bealey began to attend the ministry of the late Rev. Dr. Barnes, then pastor of the Presbyterian Chapel at Cockey-Moor; under whose animated discourses he was frequently and powerfully affected. These impressions led him to request his father, and the rest of the family, to accompany him to hear his favourite preacher. His father heard, was pleased, and profited; and opened his house for the occasional preaching of that popular and benevolent divine. On these occasions every part of the house, where the voice of the preacher could be heard, was crowded,—the parlour, the lobby, and even the stairs. At one of these meetings, Dr. B. delivered a discourse, principally *ex tempore*, from John iii. 16: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Under this sermon, Mr. Bealey experienced so sacred and overwhelming an influence, from the Spirit of God, and such a consciousness of the divine presence, that for some moments he lost all recollection of place and time, realizing only the immensity of divine love and mercy. Having afterwards obtained a transcript of the sermon, he prized it to the close of his life; and frequently have his friends heard him read portions of it, with tears in his eyes, and his heart overflowing with gratitude and praise. A few sentences from the discourse will show the style and manner of its author:—

"God is my witness," said the preacher, whilst introducing his subject, "that my soul earnestly longs for your souls' welfare: I have not a wish in my breast more strong, more fervent, more constant than this. I would fain approve myself to God as a successful preacher of the Gospel of Christ. If at some seasons I have been willing to hope my labours have not been entirely in vain, at others I have been discouraged and affected, and ready almost to imagine myself a useless cypher in a cause, in which, if I know my own heart, my whole soul is sincerely, though, alas! too imperfectly, too negligently engaged. Alas! my friends, forgive my fears; I should be glad to find them false; but I have been afraid,

that the work of conversion is much at a stand among us. The thought of this sometimes pierces my very soul ; I have asked, What shall I do, what shall I say, what subject shall I choose ? How shall I rouse that stupid conscience, which seems proof against every alarm ? How shall I speak so that not a sleeper may remain among us ?"—Speaking of the Mediatorial Scheme, he said, "Do you, my dear friends, understand the fitness, the reasonableness, the beauty, the kindness of the plan ? Here is the very hinge, the fundamental beauty and glory of the Gospel. I wish you to understand, and to *feel* it ;—if you understand it aright, you must feel it, powerfully feel and admire it : God has given his "only-begotten Son,"—Jesus,—the Brightness of his Glory,—his Beloved Son ;—he has given him to die for your sins ; and in this he has at once displayed the greatest hatred of the sin, and the greatest mercy to the sinner. It is designed at once to humble and to support the christian ; to humble him first under the sense of his own guilt, and then to raise him up in the joyful assurance of pardon and reconciliation. Oh ! where is the wretch whose heart does not overflow with inexpressible gratitude,—whose soul does not swell with a rapture too great for words to utter, too high for the tongue of an angel to declare ! I have, my friends, often been alarmed and grieved at the strange unconcern which so many discover for the peculiar doctrine of the Gospel of Christ : I should be unworthy the name I bear as an ambassador of Jesus, if I were unconcerned in a matter in which his dignity, and the good of the souls of men, are so much at stake. I have endeavoured to lay before you the wisdom, and beauty, and fitness of this plan : if you see and feel it in the same manner in which my heart sees and feels it, you will not be able to contain the rising emotions of wonder and love ; you will feel a heart-compelling power in the doctrine of the Cross, beyond the force of language to express. Alas ! I well know, that an attempt to explain it to one who has never felt it, is, and must be, for ever in vain. No ! you must be humbled, you must be laid low under the conviction of guilt, you must have passed through the discipline of a broken and a contrite spirit, and then, I will venture to affirm, you will feel and acknowledge a something, a divine, inexpressible something in that scheme, which will be matter for your constant admiration and hope in this world, and for your constant meditation and praise in the world to come. O, my Brethren ! my soul is full : I could with pleasure stay here : you will bear me witness, that this is my favourite subject. I have built my eternal hopes upon it : here I stand, blessed be the name of God, firm and dauntless. I see, I feel the stamp of Heaven :—that God gave his only-begotten Son, appears to me the highest possible display of infinite wisdom, and of infinite, matchless, boundless love. Jesus is the sinner's friend, the sinner's hope ! Thanks be to God for his unspeakable gift !"



In such strains did this eloquent Preacher enforce the necessity and declare the blessedness of the atonement, and preach "Christ crucified, to the Jews" indeed, "a stumbling-block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (1 Cor. i. 23, 24.)

After some time, Dr. Barnes removed to Manchester, and was succeeded, in the pastoral charge at Cockey-Moor, by the Rev. Joseph Bealey, brother to the subject of this memoir. For many years Mr. Richard Bealey continued to attend upon the ministry of his brother, and formed a valuable member of his church; until his brother embraced Socinianism, or, according to the modern designation, Unitarianism; when he deemed it his indispensable, though painful duty, to withdraw himself entirely from all connexion with the church at the Moor, and to refuse to listen to doctrines, even from the lips of a beloved brother, which "denied the Lord that bought him."

On his secession from the Presbyterian Church, in August, 1812, Mr. Bealey joined the Methodist Society, for which he had long entertained a cordial esteem, and whose preachers, for several years, he had hospitably received under his roof, partly from the high opinion he had formed of their piety and usefulness, and partly from the event of his second marriage with the daughter of Mr. John Marsden, of London, who still survives to lament her loss.

On uniting himself to the Methodists, Mr. B. appears to have entirely dedicated himself to God; and that strain of piety, and those Christian graces, which had before adorned his character, became still more evident and illustrious. His desire to apprehend all that for which he was apprehended of God in Christ Jesus, rendered him diligent and incessant in every public and private duty; whilst the conviction he had of the presence of God, and of the infinite importance of religion, was strongly marked in all his conduct; and his very looks and manner, especially in devotional exercises, bespoke the earnest and solemn feelings of his soul.

His inflexible integrity formed a prominent feature of his character; and whether transacting the common business of life, or rendering to Cæsar the things that are Cæsar's, or conducting the affairs of the religious society with which he was connected, he knew no guile, attempted no concealment, nor shrunk from any duty because it was difficult or unpopular.

His humility was unaffected and profound. He accounted himself "less than the least of all saints;" and when any opportunity presented itself of conversing with any of the followers of the Redeemer who appeared to enjoy much "fellowship with the Father and with his Son Jesus Christ, he gladly sat at their feet, and

rejoiced to receive instruction from the poorest or most illiterate of the children of God.

(To be concluded in the next Number.)

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## Scripture Illustrated.

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### DISSERTATION ON THE ΛΟΓΟΣ.

THE Greek word λογος is one of extensive signification, both in sacred and profane writings. Schleusner reckons up *thirty* different senses in which it is used, and Parkhurst *sixteen*, to which with other Lexicons, you are referred. The more common and proper meaning is *a word or discourse* spoken ex ore, and called by the schoolmen ὁ λογος ὁ προφορικος, the word declared. By a metaphor it is applied to the mind, and denotes *thought or reason*, which is the silent discourse of the mind. This is distinguished as ὁ λογος ὁ ενδιαθετος, the word conceived in the mind. Aristotle makes this same distinction between the internal and external word when he speaks of the difference between τον εξω και τον εσω λογος.

Applied to God, or in God it may be either accidental or essential. The accidental word is the internal Logon of his mind, i. e. his decree, or the external Logon which is the declaration of the decree. The essential λογος is the Son of God. Not a mere sign or sound, but the *Living Word* whom the Gentiles heard and knew—the living medium between the mind of Jehovah, and the mind of man, without which there could be no communion; or according to Job “The days-man who lays his hand upon both the offended Judge and the offending criminal.” (Turretine 4th vol. on John i. 1. Campbell’s Diss. Horæ Solitaræ—Job ix. 33.) The proof of this, however, will come in hereafter.

The principal object in this dissertation is to inquire in what sense this word is used in the sacred writings, particularly in the Gospel and Epistles of the apostle John. It may be remarked, by way of introduction, that heathen, Jews, and heretics, as well as Christians, have used this word in reference to a divine person. Zoroaster, in the Zendavesta, speaks of the *Logos*, who was not only prior in existence, but gave birth to Ormuzd the creator of good, and Ahriman the creator of Evil. The Indian philosophers also are said to have their Logos, who according to their doctrines, is the same as Monogones. *Michaelis Intro.* v. 4, 285.

The Gnostics held that the *Logos*, Light, life, Monogones, &c. were Æons, who were Divine persons, and dwelt in the Pleroma with the Supreme God, but were inferior to him. They were not agreed, however, as to the rank which these Æons held respectively. Some placed the Logon at the head of all others, and next to the Supreme God.



Cerinthus, a Jew who studied philosophy at Alexandria, taught that the Supreme God dwelt in a remote heaven called Pleroma, and was utterly unknown before the appearance of Christ. That this Supreme God first generated an only begotten Son, who again generated the Logos, who was inferior to the only-begotten. *Horne Intro. v. 2, 467. Mich. 4. 288.*

Another opinion was that of Marcellus a Christian of Ancyra, who said that the "Logos was nothing more than a *Divine Power*, voluntarily emitted by the Supreme Being; and though in some sense detached from himself, yet entirely dependant on him, and taken into himself again at pleasure." Here he makes this divine power to be in some sense detached from God; i. e. an attribute can be separated from its subject, which is absurd. See this opinion exposed in *Jamieson's Vin. 38.*

Others have taught that the Logos was the soul of Christ. This was the opinion of Arius, Whiston, and perhaps Dr. Samuel Clarke. They say that Christ had no human soul, but that the divine Logos supplied its place, and was liable to sufferings in the body. Dr. Clarke calls the Logos the Divine nature of Christ. Against this opinion see a long letter in the 11th vol. of Dr. Lardner's Works.

Maimonides asserted that by the Logos was meant a created angel. This was the only shift by which he could explain away the opinions of the Targumists and others, who every where use the phrase *Word of God* as synonymous with Jehovah.

Dr. Lardner and Dr. Priestley would not understand by this word a person at all, especially as it is used in John 1 Chap. but an attribute. "The Logos was not," says Dr. Priestley, "a being distinct from God, but God himself, being his attribute, his wisdom and power dwelling in Christ, speaking and acting by him." This opinion will be noticed hereafter, together with others which may come in the way as we proceed in explaining passages of Scripture, to which let us now return.

There are many passages in the Old-Testament where the term דבר has been supposed by some of the best writers from the days of the Fathers until the present, to refer to the Messiah. Such as Ps. xxxiii. 6. By the *Word* of the Lord were the heavens made, and all the hosts of them by the breath of his mouth. So Ps. ciii. 20. Hag. ii. 5. Isa. xl. 8. and l. 4. &c.—But as these may be explained without any reference to the Son, but simply as relating to the command of God, let us change a little the argument and inquire how these passages were understood by the Jews, and whether the Lord Jesus or his disciples did any thing to change their opinions.

And first as to the opinions of Philo. This writer as Dr. Priestley admits, personifies the Logos: he also speaks of him as a mediator who should stand to judge between the creature and the Creator, as "necessarily immortal"—as "him who remains.

and who is never in any respect changed, the Divine Logos"—as "the power which made the world—which adorned the universe," and "the righteous Logos, the first begotten Son whom God hath set over all created things." These would be strange expressions if Philo considered the Logos as nothing more than an attribute.—The Chaldee Paraphrasts also very clearly show that they considered this word as denoting not only a *person*, but a divine person, even God himself. To write "Word of Jehovah" for Jehovah is common. Yet they mean a person distinct from Jehovah, and not the same, as Dr. Priestley asserts, for they ascribe distinct properties and acts to him. A few examples may be given. Gen. i. 27. For "God created man." The Jerus. Targum reads "The *word* of Jehovah created man."—"The Lord God said" Gen. iii. 22, is rendered "the *word* of the Lord said." And the Heb. text Isa. xlv. 17, and Hosea i. 7. "By the Lord" is rendered "By the word." These, and numerous other instances, which might be adduced if it were necessary, clearly evince that they considered the *Word* and the *Lord* as the same God.

They speak of him as one *sent*. Hagar, Gen. xvi. 13, "called the name of Jehovah that spake to her, Thou God seest me." Philo says it was the Word that appeared to her. Jonathan and the Jerusalem Targum say the same. Now they must have meant by the Word a person distinct from the Father, for he is called an Angel in the text, one *sent*, and the Father is never so spoken of.

They describe the word as *mediator*. "Abraham," says the Jerusalem Targum on Gen. xxi. 33, "prayed in the name of the Word of the Lord." *Atonement* also is made by this Word. On Deut. xxxii. 43, Jonathan observes, "God will atone by his Word for his land and for his people, &c. He is also described as *Redeemer*, as the *Messiah*, and the only *begotten*; from all which it is plain that by the Word they did not mean God the Father. Yet as they ascribe personal and divine characters to him, they must mean a distinct person in the divine essence. These citations from Jewish writers, which might be multiplied if necessary, are sufficient to establish the opinion of the learned Mr. Selden that, among the Jews, the Word of God, and the Son of God, (which he remarks is as much as God himself) were of the same signification.

Now although these writers, from whom we have been quoting, lived about the time of our Saviour, yet their doctrine in regard to the Word was certainly not new. The Chaldee Paraphrases had been in use, down from the time of Ezra, in their Synagogues, but were now first systematized and reduced to writing. As then Jonathan expressly tells us that by the Word is meant the Messiah, and moreover that Messiah is Jehovah, we may and ought to believe that this was the common opinion among the



Jews not only at his time but before it. The Saviour therefore could not but know that this was their opinion in reference to the Logos, and we may expect that he would testify against an error so essential, if it was one, and that he or his disciples acting under his direction would have given us an explicit statement of the true doctrine on this subject. Their statement then is this, "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among us." Now by this Word made flesh who can be meant but the Lord Jesus Christ, who was made of the seed of David, and as the children were partakers of flesh and blood he also himself likewise took part of the same? Such a statement as this was certainly no refutation of the Jews' opinions.—Again the same apostle speaks of one whom he saw in heaven "clothed in a vesture dipped in blood," certainly referring to Christ, the Lamb that was slain, "and his name, he adds, is called The Word of God." Rev. xix. 13. We need not desire a better commentary on the first verses of John's Gospel above quoted than is furnished by this passage. It was the Word that was made flesh and bled and died, and it is the same Word who appears in heaven, clothed in his bloody vesture, as the High Priest of his people.

Now of what we have written this is the sum, that the Jews at and before the age in which the New-Testament was written did mean by the Word a divine person, distinct from Jehovah, yet equal with him, his angel, his only begotten, their Redeemer, Mediator, *Messiah*. Of course it became the writers of the New-Testament, in speaking of the Messiah, the Christ, to testify against the abuse of this term, if it was an abuse to refer it to him, which was so common in their day: or at least to be cautious in the use which they themselves made of the word λογος, so that if they did not contradict the opinions of the Jews in reference to it, they might at least not countenance those opinions. And yet in the face of all this we find one of them saying, that the λογος, was with God in the beginning, that he created all things and without him nothing was created, and declaring moreover in plain and explicit terms that he was God. Yet he was made flesh and dwelt among us.—Surely this apostle must have intended to recognize and confirm the opinion that Christ was the Logos and that Christ was God.

But let us examine these passages more particularly. And first, "The Word was God," και θεος ην ο λογος. Some have translated this clause thus, "God was the Word." This is the old English translation made under Henry VIII. and also Luther's. But it is an established rule in Greek that the subject in a sentence is to be distinguished from what is predicated of it by having the article prefixed to it, while the predicate is without the article, παντα ο θεος John iv. 24, and παντα τα εμα σα εστιν, Luke xv. 31, are examples.—(Campbell's Diss.) If it be admitted, as we

think it must be, that by the Logos we are to understand *The Christ*, then this passage seems unanswerably to prove that Christ is God. And accordingly they who oppose his divinity have always found it difficult of explanation. The shortest way would be to reject this introduction as spurious, as they reject the introductions of Matthew and Luke. And this was actually done in former times by the enemies of the Word. Indeed some went so far as to reject the whole gospel of John because it so directly opposed their system. But the more modern Socinians, as they have found it impossible to disprove its authenticity, have endeavoured to explain it away, although at the expense of all the ordinary rules of construction and common sense. (*Jameison* p. 136.)

Crellius surmounts the difficulty at once by altering the word *λογος* to *λογε* which he conjectures to be the true reading "The Word was God's."\* But the authors of the Improved Version acknowledge that however plausible this conjecture may be, yet it rests on no authority.

Again the Arians cavil that the Word, i. e. Christ, is not co-equal with the Father but secondary to him, because *Θεος*, wants the article. "The Word was with God" *προς τον Θεον*, relating to the Father, but "the Word was God," referring to the Son, it is *Θεος* without an article which denotes an inferiority in the Son. This objection was first introduced by Asterius, an Arian of Capadocia in the 4th century, (*Pearson on the creed*, p. 121) and has often been repeated since. It may be sufficiently refuted by showing that *Θεος* is often used without an article in reference to the Father, as Gal. i. 3. "Grace to you and peace from God the Father *απο Θεου πατρος*." And Phil. ii. 6, "Who being in the likeness of God *εν μορφη Θεου*." &c. &c. The objection has no force.

Dr. Lardner, Dr. Priestley and others make the Logos to be the Wisdom of God, meaning an attribute. Here then it appears that the attribute of a being is the being himself. The Wisdom of God was God. And now the passage reads thus, "In the beginning was God, and God was with God, and God was God, the same God was in the beginning with God." For such communications, says Dr. Magee, it must be granted that the Evangelists could have but little need of inspiration.—Nor do those learned doctors treat the wise son of David much better in their explication of Prov. viii. where by *Wisdom*, Dr. Priestley understands a particular attribute of the Deity, and thus makes Solomon express himself in a manner irreconcilable with the common rules of language. For this Wisdom says, "Council is mine, and sound wisdom." (v. 14.) Here if a person be not meant, then an attribute may be the subject of an attribute, nay,

\* See severe strictures on this unhallowed attempt of Crellius, in Wetstein, in *Locum*, and in Bengelius in *Apparatu Crit.* p. 214.



a thing may be predicated of itself, and we are told gravely that wisdom belongs to wisdom. How can it be said of a mere attribute, "I have strength?" (See this exposed in *Jamieson's Vindic.* p. 123.)

The last solution with which the Socinians have favoured us is that contained in the "Improved Version." "The word was a God." As in the Jewish phraseology they were called Gods to whom the word of God came, and as the word of God comes to us by Jesus as a prophet, he for that reason and in that sense is called God. Just as in Exodus vii. 1, "Moses is said to be a God to Pharaoh." To this it is answered (1) that the translation "The word was a God" is not correct; for although the article prefixed shows the noun to be definite, the bare want of it does not show that the noun is indefinite. As in v. 6. of this chapter, "There was a man sent *παρὰ Θεοῦ*," where *Θεοῦ*, though without the article, must mean God in the strictest sense. So v. 12, 13, 18, et passim. Again the rule just mentioned by which the subject is distinguished from the predicate by having the article prefixed to it only, would be violated if *Θεός* is read with an article, and we should not know which was the subject and which the predicate. It is little matter however, whether it be rendered with or without the article, unless by the phrase "A God" they would imply that there are more Gods than one.—But (2) although Moses is said to be a God to Pharaoh, and in another place to Aaron, and they are called Gods to whom the word of the Lord came, yet the parallel does not hold in this case. The words used in the passages adduced which are translated God, are in every case, if I mistake not, in the plural number. In the Heb. *אלהים*, in the Greek, *θεοί*, and I believe there is no instance in which a mere man is called *θεός* or *Θεός*, and it is probable that such a rendering would not have been thought of here, but to serve a preconceived opinion.

Until then a better explanation is offered than any of the foregoing, we conceive that the words are to be taken in their plainest and simplest import, and that we are to believe, as this same apostle elsewhere teaches us, that "this is the true God and eternal life." 1 John v. 20.

It may be added that the Fathers were of the same mind. Theophylact says that "the apostle here sets forth the divinity of the Word;" and Ambrose "that the Word of God is the son of God." The text was quoted against the Arians by Athanasius, Hilary, Ambrose, Basil, Gregory, Nyssen, Nazianzen, Augustine and others: and it seems reasonable to suppose that these learned men did not all mistake its meaning. (*Edwards Div. on John i.*)

2. A second text which has been already referred to and will be merely noticed now, is that in Rev. xix. 13, where the person whose name is called the *Word of God*, is the same who little

after is said to have on his vesture and on his thigh a name written, "King of Kings and Lord of Lords."

3. That the word was God is further proved from this, that eternity is ascribed to him. "In the beginning was the word—the same was in the beginning with God." John i. 1, 2. There is here an allusion probably to the first chapter of Genesis where it is said, "In the beginning God created the heavens and the earth," with this difference as Origen remarks, that John does not say that in the beginning God created the word, but in the beginning the word *was*—denoting his eternity. The Socinians however do not like this explanation and give another which better suits their system: *ἐν ἀρχῇ* in their Testament means the commencement of the Gospel dispensation, or ministry of Christ. This is said to be the usual meaning of the phrase, in the writings of this Evangelist. (Improved Version.) To this it is replied (1) That *ἐν ἀρχῇ* in this place and *ἀπ' ἀρχῆς* in 1 John i. 1, are used interchangeably to denote the same thing. This is granted. Now the Septuagint renders the words מִקֵּדְמָה מִימֵי עוֹלָם From of old, from everlasting," Mic. v. 2, or more literally from of old—from the days of eternity, by the words *ἀπ' ἀρχῆς*—ἐξ ἡμερῶν αἰῶνος. Here as the latter clause unquestionably means eternity, and as it is merely exegetical of the former, *ἀπ' ἀρχῆς*, nothing can be more evident than that this also denotes eternity. And in Ecclesiasticus xxix. 9, the son of Sirach joins as synonymous *πρὸς αἰῶνος*, the common phrase for eternity, and *ἀπ' ἀρχῆς*, which shews what sense the Hellenists put on the latter phrase. And further *ἀπ' ἀρχῆς* 1 John i. 1, cannot mean from the beginning of the Gospel, for Jesus did not then *begin* to live, or to be really a man. Nor can it mean the beginning of his life; would the inspired apostle think of declaring with so much solemnity that Jesus had really been a man from the time of his becoming a man? (See Jamieson's *Vin.* p. 165.)—(2) It is admitted that this word does not always denote eternity, but sometimes relates to the creation, "The Devil was a murderer from the beginning." John viii. 44. Sometimes to the commencement of Christ's ministry, "Ye who have been with me from the beginning," John xv. 27. But again as it has been shown, it means eternity. Indeed it is said by Grotius, to whose authority no Socinian should object, that "*In the beginning*," was a common phrase among the Hebrews for eternity. (Jamieson p. 134.) The meaning therefore is to be determined by the connexion and subject treated of. And surely every unprejudiced reader must understand by it eternity in the present instance, *ἐν ἀρχῇ ὃν ὁ λόγος*, He was not *made* in the beginning, but in the beginning he *was*—he already existed, and we can conceive of nothing before the beginning but absolute eternity. We must therefore understand this passage according to that in Prov. viii. 23, which John probably had in his mind, "I was set up," says *Wisdom*, "from ever-



lasting—from the beginning, or ever the earth was." In other words that Christ—the Wisdom—the Word of the Father, "who was before all things" Col. i. 17, is the eternal God. The heathen, it may be remarked, had the same ideas in regard to the eternity of the *Word*. In the Egyptian Theology Cneph is represented with an egg coming out of its mouth, which Porphyra said denoted the world created by the *eternal Logos*. (*Jamieson* p. 26.) And Augustine tells us of a Platonist who having read the beginning of John's Gospel, expressed a great regard to it, saying it deserved to be written in letters of gold; for he found that there was an agreement between this evangelist's style and that of his master Plato, because both speak of an *eternal Logos* or Word. *De Civ. Dei*. L. 10. c. 29.

3. Admit that the beginning means the commencement of Christ's ministry, as Socinians say it does, where then was the Word before that period? In the beginning of the gospel dispensation was the Word, and not till then of course, as he was only called the Word in consequence of preaching it, but the word was made flesh, was he not made flesh until he began to preach at the age of thirty? The word was with God in the beginning of the Gospel dispensation, but the word was in Judea at that time, was then this mere man in heaven and on earth at the same time? But to interpret *ἐν ἀρχῇ* of the beginning of the Gospel dispensation as Kuinæl in *Locum* remarks, is so frigid, so contrary to the scope of the passage, and in a word so evidently an attempt to force the Sacred Scriptures to a conformity with a particular system, that no one who has any reverence for sacred unadulterated truth can possibly admit it.

4. There is another proof that this Word was God, contained in the 3d verse of John's Gospel. "All things were made by him, and without him was not any thing made that was made." It is not doubted but that creation is a divine work, and if it be ascribed to the Logos, he must be God. Of this, one plain passage is sufficient proof. Isa. xlv. 24, "Thus saith Jehovah thy Redeemer, I am the Lord that maketh all things—that stretcheth forth the heavens alone—that spreadeth abroad the earth by myself." And it is said Jer. x. 11, That the Gods which have not made the heavens and the earth, even they shall perish from the earth, &c.—It is then the true God and he alone that createth the heavens and the earth, and the Gods which cannot do this will perish, but the Logos made all things, and without him was nothing made, therefore the Logos is God.

But the Arians object that *Sia* denotes not the *efficiency*, but the *instrumentality* of Christ in creation. He did not make all things by his own power, but was used as an instrument only. To this it may be said (1) that *Sia* denotes a cause of almost any kind, and it may in this place mean an efficient cause with as much propriety as an instrumental. Again (2) in the creation

of nothing there is no place for an instrument. Upon what should he be employed before matter existed? (3) Nor is it possible that an instrument could be used in consistence with the language of the Bible just quoted. Jehovah stretcheth out the heavens *alone*, by *himself*. Accordingly we hear of nothing more in creation than this; "He spake—it was done. He commanded—it stood fast." If then the Logos have this creation ascribed to him, he must be God, the same at least in substance, equal in power. And moreover (4) if nothing was made without the Logos, not even one single thing, then it follows that he himself was not made, unless he made himself. For if without him was nothing made that was made, as the apostle asserts, then certainly he made himself or he was not made at all, for none else could make him by the apostle's declaration. And how he could make himself is for rational Christians to explain.

Modern Socinians take another method of explaining this difficulty. "All things were *done* by him" i. e. all things in the Christian dispensation were regulated according to his direction. The word *γινώσκω* they carefully observe occurs upwards of seven hundred times in the New-Testament, but never in the sense to *create*, and of that it will not admit. Let the sense then be *done*, and apply this to James iii. 9. "Therewith bless we God, even the Father, and therewith curse we men, who are *done* (*γινώσκουσιν*) in the image of God." This is so manifestly ridiculous indeed that the "Improved Version" retains the common rendering *made*, but it would have been well if they had added a note to explain their inconsistency.

5. We might adduce Heb. iv. 12, as a fifth text to prove the Divinity of the Logos, which declares that the Word of God is quick and powerful—and is a discernor of the thoughts and intents of the heart, neither is there any creature that is not manifest in his sight, &c.—but as it is greatly controverted whether the written word—the Scriptures, or the personal Word Christ Jesus be meant, we shall not insist on it. Only it may be added that as personal and Divine attributes are ascribed to the word in this place, it seems quite as proper if not more so to understand the passage as relating to the personal Word. If it is so understood it proves that the Logos is God, because he is said to search the heart which God only can do.

6. Nor is that famous passage 1 John v. 7. to be given up, and this, if we may adduce it, is express proof that the *Word* is the second person of the Trinity. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." There is not time now to inquire whether this text be genuine. If it be it affords a sufficient proof that the Logos was not an attribute, or a created Angel, or the Scriptures, but the Son of God; as it is the Son which is written in every other mention of the Trinity; and if it is not genuine it is proof



that the whole church believed the Logos to be the Son, at the time the passage was interpolated, for none would have else dared to insert it.

7. Another thing to be affirmed of the Logos is, that although he is as we have seen truly God, yet he is also personally distinct from God. This I think is taught in John i. 1, 2. "The word was *with God*—the same was in the beginning *with God*." We are not from this, in our notions of God, to affix an idea of locality, because God is not in any place, nor was there place perhaps before the expanse was spread out. The expression *προς Θεον* only denotes the close and most intimate relation of the Son to the Father before the world was. He was not with the creature, for there was none in existence, but he was *with God*; or as it is elsewhere, expressive of the same intimate relation, "as thou Father art *in me*, and *I in thee*." Yet this phrase does certainly denote a distinct personal existence. It may also teach us the order of the divine subsistence, for though the Son, as God, is often said to be with the Father, it is never said concerning the Father, that he was with the Son.

The Logos was with God in the beginning; before he had formed the earth or the world, the Word *was*—already existing. Was not this he then to whom God said, "Let us make man, in our image, after our likeness?"

And now after showing, as I think it has been done, that the Jews understood The Word to be the Messiah, and as the Apostle, instead of rectifying their opinions, has confirmed them by applying this term to the Christ, and declaring that he is eternal, the creator of all things, and consequently the true God, although personally distinct from him, what further need have we of witnesses in regard to this Logos? Does it not appear that he may, without blasphemy, make himself equal with God? As a God let us worship him.

8. But there is one thing more affirmed of him, which, considering who he was, is the most wonderful of all. "The Word was made flesh." John i. 14. He humbled himself, and took on him the seed of Abraham, and was made sin for us sinners. Now the guilty draw near. The Word as God we reverently and at a distance worship, but the Word made flesh we approach and feed upon as the life of our souls. It would be tiresome to follow up the Socinian interpretations of this passage, and I shall not attempt it. It is, besides, the less necessary as they all amount to that of Somalcius, a German Socinian, who asserts plainly and without reserve, "that the word was not made flesh, and to say the contrary is erroneous and false." To all such assertions we may oppose a declaration of this same Apostle, 1 John iv. 3. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

I think then from what has been said without staying to notice the numerous other passages in which, it has been supposed, there was an allusion to this Divine personal Logos, I think it is abundantly manifest that this word, as used by the Apostle John in his first chapter, is to be understood in reference to the Lord Jesus Christ, who is God over all blessed forevermore.

And now in conclusion it may be asked why he is called *the Logos*. 1. John Clericus, an Arminian, supposed that the Apostle made use of this word in order to oppose or correct the opinions of Plato who used the word in reference to a Divine person, but had no just notions of him. This opinion was solidly confuted among others by Lampe, Bengelius, and especially by Witsius.—2. Mangey, a more modern writer, in his preface to an edition of *Philo* seems to hold the opinion that John borrowed the word from him. He asserts that Philo held the same doctrine that the apostle teaches, Philo allegorically indeed, but John more plainly as he wrote for the unlearned. Jamieson believes Philo to have been, in the main, orthodox on this point, though no correct writer that I know of thinks that the apostle borrowed the term from Philo. Carpzovius, in his “*Sacræ Exercitationes*,” opposes at length the opinions of Clericus and Mangey.

3. A third opinion is that it was in opposition to the opinions of the Gnostics, who in their technical philosophy, abused the terms λογος, φως, ζωη, μονογενης, &c. by applying them to their æons. The foundation of this opinion is a passage in Irenæus, which expressly asserts that John wrote his gospel to extirpate the errors sown in the minds of men by Cerinthus, and sometime before by those called Nicolaitans. And Irenæus being a disciple of Polycarp who was personally acquainted with the apostle, had a good opportunity to know. This opinion is adopted by Buddeus, Moldenhawer, Mosheim, Bishop Tomline, Dr. Owen, and especially Michaelis, who, in his 3d vol. defends it at some length. It is opposed by Lampe, Lardner, Titmann, Kuinœl, Jamieson, &c. See *Horne's Intro.* II. vol. p. 464.—The truth probably lies between them. It is likely the apostle had his eye upon all those heretics, and that he adopted these terms in order more effectually to teach the true doctrine by availing himself of their preconceived opinions. And as all the manifestations which God hath made of himself, and all the revelations of his will which he hath been pleased to give us, are conveyed through Christ, he may be very peculiarly and fitly styled “the word of God.”

Consult Jamieson's *Vindication* vol. I. Edwards' *Body of Divinity*—Pierson on the Creed, P. 116—120. Witsius—*Horæ Solitariæ*—Michaelis' *Introduction*—*Horne's Intro.*—Kidder's *Messiah*, on the use of the Logos by the Targums—Lardner, vol. III. IX. 496, VI. 215—217, &c. XI. &c.—Dr. Laurence's *Diss.* on the Logos—Lampe on John, Kuinœl, Carpzovius.—Watson's



Tracte, vol. II. p. 166. Tillotson's 1st Sermon on the Divinity of Christ—Whitaker's Origin of Arianism—Howe's critical observations, Vol. IV. p. 38—198—Bishop of Lincoln's Elements, Art. 2d.—*Evangelical and Literary Magazine.*

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## The Grace of God Manifested.

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*To the Editors of the Methodist Magazine.*

Savannah, Georgia, March 27, 1822.

DEAR BRETHREN,

I send you the following account of an excellent young man, a member of our Church in Augusta, which you are at liberty to insert in the Magazine, if you think proper.

I am, dear brethren,

Yours respectfully, JAMES O. ANDREW.

WILLIAM W. WILCOX, was born and raised in the neighbourhood of Augusta, in this state. His parents, although they made no profession of religion, were honest and industrious, and endeavoured to train up their son in the same way. William, although he had not received a religious education, and although his early associates were not guided by the fear of God, was remarkable from his childhood for a seriousness of manner and a steadiness of deportment. While an apprentice he conducted himself with so much faithfulness and sobriety that he gained the entire confidence of his master, who made him his principal assistant in conducting an extensive business in the city of Augusta. However, with all this honesty, industry and sobriety, he remained ignorant of experimental religion until the year 1819. He was now about twenty years of age. The Rev. H. Bass was this year the stationed preacher, and under his ministry it pleased the Lord to visit Augusta with a gracious revival of religion. In this revival many young persons were brought into the Church, and among them our brother William was not only brought into the membership of the visible church, but was made the happy partaker of regenerating grace. I succeeded Brother Bass in the Augusta station in the year 1820, and in that year first became acquainted with the subject of this memoir.

From the commencement of my acquaintance with him, I was struck with his unusual seriousness and stability; and felt a friendship for him which continued to increase until he was removed hence. It is no uncommon thing for great revivals to be followed by times of sifting. So it happened in Augusta; for while many who were the fruits of the revival above-mentioned were ornaments to the religion which they had embraced, not a few who

had been gathered into the church at the same time, speedily grew tired of the way, and turned back to the weak and beggarly elements of the world. However, amidst the defection of a number of young persons who had set out at the same time, William remained firm: and such was the undeviating rectitude of his life, that he gained the entire confidence of his brethren. In 1821, I was re-appointed to Augusta, and in the early part of the year began to suspect that William laboured under a conviction of some higher duty. It was, I believe, some time in May that he disclosed to me that secret which his modesty and diffidence had long concealed, viz. that he had, from an early period of his Christian experience, been seriously impressed with a conviction that God had called him to the ministry, adding, that he had made efforts to shake of those convictions; but that whenever he enjoyed a sense of the divine presence, these impressions returned with increasing weight. However, said he, contemplating the greatness of the work, and my own incapacity, I shrink from the task; and yet when I think of declining entirely I am not satisfied; so that I am at a loss how to act. I advised him to commit his cause into the hands of God, and follow the openings of providence; reminding him that if God had called him he had work for him to do, and would most assuredly aid him in the performance of it; and that while on the one hand there was danger in running hastily into God's vineyard without being divinely called, there was also danger in refusing obedience when the reality of his call should be ascertained. For some weeks after this conversation his mind appeared to be in a state of uncertainty, and he seemed disposed not to move forward in this work until he was thoroughly convinced it was the path of duty. At length, after much prayer and many fears, he informed me that he had resolved to make an offering of himself to God and his church, to be employed in the work of the Gospel wherever providence should direct. As there was a considerable call for preachers in the district, it was hoped by the presiding elder that he would have been prepared to go speedily into the work; but he thought and reasoned differently. It is a great work, said he, in which I am about to engage; and my knowledge is too small for the discharge of its duties—zeal alone is not sufficient for the proper discharge of the duties of the ministry; knowledge is also essential. I would therefore prefer to devote the remaining part of the time till conference to study, so that I may not be altogether unfurnished for the great work in which I am about to engage. I would only say here that I did not disapprove his determination. He accordingly concluded to come and live with me, that he might enjoy the advantages of my library and my instruction. He came and commenced a course of study, and such was his ardent desire to gain knowledge, his unwearied assiduity in pursuing the path of improvement; and such



also was his capacity for gaining and retaining knowledge, that I had little doubt if he lived and was faithful, he would one day shine as a star of considerable magnitude in the Church of God. He had been recommended by the Quarterly Conference of Augusta, and was to set out in a few days to attend the district conference to receive his final recommendation to the annual conference; when all of a sudden a change took place in all his arrangements. The day before his intended departure, I observed an unusual gloom on his countenance, and suspected that all was not well; but my most affectionate inquiries could only draw from him that he felt unwell. The next morning I learned that he had declined the ministry. I conversed with him closely and affectionately on the subject, but his soul seemed to be overwhelmed with agony—the powers of darkness seemed to be united against him—my every argument, although they served to convince him of his duty, failed to inspire him with courage for the discharge of that duty; and I parted with him labouring under the most painful anticipations for his future destiny. Unwilling still to give him up entirely, we had another interview. In this, as in the former case, he seemed conscious of his duty but lacked resolution to take up the cross. In closing this interview with him I endeavoured in the most affectionate and pointed manner, to point out the solemn consequences which I feared would result to him, if he persisted in his refusal to preach. He seemed to feel the force of what was said, and wept much. I recollect that in parting with him I observed to him, that if he continued to refuse it was probable that he would lose either his life or his religion, or have all his worldly prospects blasted by the hand of God. We parted and William returned to his business. This I think was the last private conversation I had with him until called to his bedside in the hour of solemn affliction. Shortly after the conversation above referred to, I was called away from my station for the space of a fortnight; and in the course of a day or two subsequent to my return, I received intelligence that he was sick, and wished to see me. As soon as convenient I called to see him, and found him sitting up. He said he was better, and so also said his physician; but there was something in his countenance which I thought portended evil. In conversing with me about the state of his soul, he told me that he possessed an unshaken confidence in God, but that it was not accompanied with that divine and sweet fulness which he had been wont to enjoy in communion with his God. After a few days he was at his own request conveyed to my residence, where he remained until called by his Master from scenes of earthly conflict to a more peaceful country. After his removal hopes were entertained, for a season, that he would be raised up, and he seemed at times to be mending, but every effort of friendship and professional skill was unavailing; and he sunk into the arms of

death on the evening of the 15th of December, 1821. During his illness, he had more than once expressed to a friend his conviction that this affliction was a chastisement from the hand of God in consequence of his disobedience to the divine call. This impression seemed to rest on his mind with increasing weight through the whole of his illness. It was not until a few hours before his dissolution that all hope of his recovery became extinct in our bosoms. I had left the room and retired below stairs for dinner, but I had not finished a hasty repast before I received an earnest request from him, that I would hasten to his bedside. I obeyed; and when I reached his chamber, found him struggling for breath. After a few moments he seemed to be better. His respiration became easier, and he was enabled to converse; but I saw that nature was nearly exhausted. A deathly sweat covered his forehead; his eye became languid; his tongue was faltering; and it became obvious that a few hours must close the struggle. In this solemn situation he asked me if I thought he would die. I gave him to understand that I thought his dissolution probable; and added, I hope, my brother, you are not afraid to die. He replied, I feel no danger impending over me; but I don't feel that fulness which I think a dying man ought to feel. Oh! said he, 'tis an awful thing to know that I am a dying man, and yet not to feel happy in God. O brother Andrew! pray for me. I kneeled down; and we spent fifteen or twenty minutes together in pleading with the Lord that he would grant unto his servant dying victory; and scarcely was the prayer concluded before it was answered! The Lord descended to help his servant through the valley and shadow of death; and we found that it was good to be there. From an expression of doubt and anxiety his countenance became serene and joyful, and he broke forth in loud acclamations of praise to God. Glory to God! said he, my precious Redeemer is all sufficient. Glory! glory! to his blessed name. After shouting the praises of God for a few moments he commenced a warm and powerful exhortation to all present. He exhorted us to be ready to go whenever called by God. In order to this, he charged us to live up to the Bible. I think, said he, that I have lately seen a great falling off among the members of our society in this place as to the experimental part of religion. Oh that I could see them all together once more, that I might warn them on this point; for I know by experience that nothing will do but an indwelling sense of the love of God. Seeing his anxiety on this point, I asked if I should deliver his dying charge to the society on this subject. He requested me to do so. He then turned to his brother, (who stood weeping by his bedside, and who had a little before embraced the religion of Christ) Martin, said he, are you ready? On being answered in the affirmative, then, said he, always keep ready, and let not the world draw you off from God. In a short time he sunk into a delirium, in



which he continued till called to change worlds. But even then, when reason had ceased to exercise its powers, he remembered the cause of his affliction, and adverted to it in the most feeling manner. God, said he, has called me to preach the gospel long since, and I have refused; but now as soon as I recover I will go immediately into the vineyard of the Lord, and preach the gospel in its purity. A few minutes after six o'clock, I left the solemn chamber; but I had been absent but a few moments before I was again summoned to his room. I hastened to obey the summons; but when I reached the room, the soul was just taking its flight. I approached his bed, but he was gone. The chariots of Israel had come, and the servant of the Lord had ascended to the city of God.

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### Miscellaneous.

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*For the Methodist Magazine.*

#### THE IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

By *study* is meant that application of the mind, in reading, meditation, reflection and observation, which is necessary to enrich and adorn the mind with useful knowledge. And in what may be said on this subject, it will be taken for granted that you have not now to learn the elementary principles, especially of your own language. It will likewise be assumed that you are convinced satisfactorily of your call to the sacred work of the ministry, that you have experienced the renovating power of the Holy Ghost upon your own heart, and consequently that you have not now to learn the first principles of your religion. If, indeed, you be destitute of that knowledge of God through Jesus Christ which can only be acquired by experience, all the study in the universe, even were you master of the whole circle of the sciences, will not qualify you for the holy work of the ministry. From these remarks it will be perceived that the observations which follow are designed chiefly for those who are just entering upon the ministry of the word of God.

It was said above that you are supposed to be acquainted with the first principles of your vernacular language. But if you have been so unfortunate as to be destitute of this degree of knowledge, be not ashamed to avow your ignorance, but determine to remain so no longer. By all means begin now: and that you may not fail in this first attempt, procure the assistance of some judicious friend, who, in a few hours, will give you more information upon this subject, than you could otherwise obtain in many days of hard study merely from books.

Books, however, you must have. The philosophy of language is an extensive and curious study; and the being able to determine the meaning of a sentence from a critical knowledge of its grammatical construction, especially where its apparent obscurity elicits controversy, evinces the importance of grammatical knowledge. And though too much stress may be laid upon verbal criticism in determining theological questions, yet to detect any fallacious reasoning from such data, a knowledge of grammar is necessary. Murray will furnish you with enough of rules and illustrations, and Webster, though the popular cry would lay an embargo upon his philosophical grammar, will make you think for yourself, and give you much useful information upon this critical subject. By all means read him.

Language is the organ of communication between man and man; and therefore the understanding the language in which we must convey our thoughts and sentiments is essentially necessary for a successful discharge of duty. In reading, therefore, no word should pass without being well understood. But reading itself, will never make man a master even of his own thoughts. I would have you, therefore, write something every day—Write and re-write; compose and re-compose; alter, mend, retrench, and add until it is correct; and at first especially, submit your composition to some judicious critic, with a candid request that he will point out every fault, whether in style or matter which he may discover: this do until you acquire a confidence in yourself, and can compose correctly; for I venture to affirm that no man can be a good off-hand speaker, until he has brought his mind to a habit of close thinking by committing his thoughts to paper, and has thereby learned to vary his ideas, clothing them in different dresses, and has also learned to amplify and analyze his subjects, until he has completely familiarized them to his mind. One hour's labour in this way every day will be of more service to enlarge the mind, and to make you master of your own powers, than many days employment in reading merely. It will give a sprightliness to your thoughts, by calling into action the latent energies of the soul, and enable you to spread your ideas before you in a systematical order. I say then again, whatever you leave undone, neglect not to write, however blunderingly at first, and continue, until by a severe criticism upon your own composition, you acquire an habitual method of communicating your thoughts in an easy, perspicuous, and vigorous style. Do not let a consciousness of your insufficiency prevent your utmost efforts, nor a failure in attaining your object immediately or as soon as you might wish, cool your ardour in pursuing your path. Rather let a sense of difficulties induce you to redouble your diligence to overcome them. The steeper and more lofty the mountain, the more extensive your prospect, and the more vigorous your faculties, when you shall have reached its summit.



I know a minister of very eminent attainments in literature and theological knowledge, of whom a great man said at the commencement of his studies, "He is like a merchant beginning business upon a capital of six-pence." Diligence and perseverance will overcome every impediment, and surmount every difficulty. On the first impression, therefore, of your call to this all-important work, lay it down as an invariable maxim of your future life, that, in addition to the other active duties of your station, you are to be a man of study. Every science, the knowledge of which may enable us the better to understand and illustrate the sacred scriptures, to defend and enforce the truths of Christianity, should be the object of our pursuit.

Having made these general remarks upon the importance of having a correct knowledge of the language in which we speak and write, and the necessity of a close application for the cultivation of our mental powers, in the next number we shall commence, if Providence permit, to point out a more particular method of study. This number, therefore, shall be concluded by saying, that a life of prayer to God, and a uniform obedience to all His commands, is essential for every minister of Jesus Christ. This remark is made here to prevent any misrepresentation in the mind of the reader who might suppose that piety is considered as only a secondary consideration. So far from this that the persons addressed are supposed to be already regenerated by the Holy Ghost, that they are conscious of a divine call to the Holy work of the ministry, and that their object in entering into this field of labour, is to bring as many of the wandering sons of men as possible into the fold of Christ, and to feed them with the *sincere milk of the word*, that they may "grow in grace and in the knowledge of Jesus Christ."

(To be continued.)

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#### RELIGIOUS LETTERS.

WE have been politely favoured with a manuscript volume of Letters, written at various times, and to various persons, by the Rev. UZAL OGDEN, with liberty to make such selections for the Magazine as we may consider most useful. We shall avail ourselves of this privilege, and from time to time present our readers with the epistolary productions of the pen of this zealous, catholic, and able divine. We commence with the following letter addressed to Mr. Joseph Shippen, of Oxford.

#### LETTER I.

*New-Town, April 25, 1782.*

DEAR SIR,

Permit me to mention I have been lately informed, that, not long since, you have become more serious in your disposition; more attentive to the concerns of religion. If so, with the greatest sincerity, I rejoice, not only on account of your *own* pre-

sent and future felicity, but also, in regard of the interests of *religion* which may be advanced through your example, favour and countenance.

Religion! the undissembled service of the God who made, preserves and blesses us, what can be more reasonable or more happy?—How great are the pleasures of Christianity, even in the present state; a peaceful mind; the favour and protection of Heaven, and joy in the divine Spirit!—And what scenes of bliss, what dazzling glories doth it assure us of in the world to come?—Such blessedness and such honour as surpass all description, and can only be conceived as enjoyed, and whose duration will be co-eval with eternity!

To sacrifice the honour of virtue and its enjoyments: to relinquish the joys of heaven; and to endure the tortures of guilt, and the wrath, through eternal ages, of incensed Omnipotence, for the infamy and momentary perpetration of evil,—would not this be the perfection of folly, nay, of phrenzy itself?—If such conduct would be reproachful, even to idiotism, how much more so must it be to those possessed of reason and of science!—No apology can be admitted for their actions of vice, and unless, in due season, with unfeigned sorrow deplored and forsaken, they must cover them with confusion; fill them with horror, and overwhelm them with misery.—Dearly purchased, truly, is the pleasure of sin!

How happy is it that repentance will now be available to the guilty, even the most criminal; that through faith in the merits of the divine and most merciful Jesus, our crimes will be obliterated; and that such is the efficacy of heavenly grace, that if nothing be defective on our part, our hearts will be purified; again be impressed with the signature of the divine image, and, of consequence, again be qualified to participate of holy and sublime enjoyments!

Blessed, beyond conception blessed, indeed, are those who act agreeably to the dignity of human nature, and who properly revere christianity!

If, my dear sir, you are conscious such blessedness cannot be appropriated to yourself, will you suffer me, with affection the most disinterested, with humility and fervency, to entreat you, for a moment, to make a pause and contemplate your being;—for what purpose you were formed; what will be the future effects of iniquity, and how soon these may take place.

Ah! in the hour of thoughtless levity, of sinful mirth, how many have been arrested by the hand of death, and cited to appear at the seat of divine justice! at that season, how fled their joys; what availed their wealth;—how vain their distinctions of pre-eminence!—and, at this *instant*, how, with remorse inexpressible, and anguish unavailable, must they lament their deeds of impiety, their disregard of religion!



But with pleasure, I indulge the thought, that misery, similar to this, shall not be experienced by yourself nor me!—wisdom, true wisdom, I hope, will predominate through life; banish from the breast both vice and folly; be productive of earthly peace and joy, and heavenly glory and happiness!

Presuming that either politeness or virtue, will pardon the liberty of addressing these lines to you, written, it is true, in haste, but from the most benevolent intention, I beg leave to subscribe myself,

Dear Sir, your assured friend,  
and most obedient humble servant,

Mr. Joseph Shippen, in Oxford.

UZAL OGDEN.

#### ON THE LORD'S PRAYER.

*To the Editor of the Wesleyan Methodist Magazine.*

THE very incorrect manner in which the LORD'S PRAYER is repeated by some persons, is most improper and unpleasant. With the intention of amending such improprieties, I shall put together a few of the mistakes, omissions, and additions which I have witnessed. And for the benefit of all whom it may concern, I request you to favour me, by publishing in your Magazine the subjoined view of these foolish and censurable *variations*, which may be distinguished by printing them in *Italics*, or, where they consist in omissions, by the insertion of a blank space.—AMICUS.

Our Father, *who* art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done *on* earth, as it is *done* in heaven. Give us this day our daily bread; and forgive us *all* our trusspasses, as we forgive them that trusspass against us. *leave* us not in *tem-tation*, but deliver us from *all* evil: For thine is the kingdom, the power, and the glory, for ever.—Amen.

#### THE ELEVENTH COMMANDMENT: AN ANECDOTE OF ARCHBISHOP USHER.

THIS great and good man, in crossing the Channel from Ireland to this country, was wrecked on some part of the coast of Wales. On this disastrous occasion, after having reached the shore, he made the best of his way to the house of a clergyman, who resided not far from the spot on which he was cast. Without communicating his name, or the dignified station which he held in the church, the Archbishop introduced himself as a brother clergyman in distress, and stated the particulars of his misfortune. The Cambrian Divine, suspecting his unknown visitor to be an impostor, gave him no very courteous reception; and having intimated his suspicions, said to him, "I dare say, now, if I were to ask you how many commandments there are, you could not tell me." "There are eleven," replied the Archbishop, very meek-

ly. "Repeat the eleventh," exclaimed the other, "and I will relieve you." "Put it in practice, and you will," rejoined the Primate:—"A new commandment give I unto you, that ye love one another."—*Wesleyan Methodist Magazine.*

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## Religious and Missionary Intelligence.

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*For the Methodist Magazine.*

### *Short Sketches of Revivals of Religion among the Methodists in the Western Country.*

#### RISE AND PROGRESS OF METHODISM IN THE NORTH WESTERN TERRITORY, (NOW STATE OF OHIO.)

(Continued from page 316.)

#### No. 10.

It may not be amiss in this number, to review the ground over which we passed. I mean the progress of Methodism in Ohio, or that part of it on the Miamis and Scioto rivers, and their tributary streams. This district of country has unquestionably hitherto formed the strong hold of Methodism in the western country. The administration of the Rev. John Sale over this district of country as presiding elder, will be long remembered and acknowledged. The progress of Methodism within the bounds of his district, speaks sufficiently in favour of this excellent minister. However, much depends upon the character and respectability of the emigrants to give a favourable cast to society. In 1803, Mr John Collins, from New-Jersey, settled on the east fork of the Little Miami; the inhabitants were almost as wild as their neighbours, the Indians, they trembled at the approach of a Methodist preacher into their settlement. His labours, however, amongst them, were much blessed, and several young ministers raised up through his instrumentality. He joined the travelling connexion about 1806, and with the exception of a few months, has continued his usefulness to the present day. Methodism has flourished much in this part of the country. About 1807, old brothers Pelham and Davis from Virginia, with Mr. John Sale, and their family connections, formed a settlement on the Little Miami, Caesar's creek, &c. near Xenia (or Zenia) and here Methodism has flourished. A little previously to this, Mr. John Reynolds, and his amiable family connections from Maryland and Virginia, formed a settlement on Mad-river and in Urbanna; and these with many others, gave a pleasing impulse to Methodism in this part of the country. I can but here remark that in every settlement we find much was done in the good cause by laying a good foundation and taking a proper start. A few years after an acquisition was had to this settlement by the Brother Hitts from Kentucky.

About this time a brother Inskeep formed a settlement on Derby creek, where the work has revived. In 1807 Brother Isaac Pavey settled on Paint-creek, and subsequently settlements have extended throughout this district of country, and on the Great Miami. The work flourished till the commencement of the war, when there was a gloomy time for a season over Ohio! But the Lord heard their prayers; and it is singular, yet was not much noticed, that *three* among our greatest battles were fought and gained on *general fast days*! (Once by Hull, on the lake by Perry, and by land the siege at Fort Meigs.) It was not till a late period that the work began to break in upon the *towns*; Methodism, as we remarked in our introduction, had first to take the *highways and hedges*, subsequently religion has flourished more in the towns than elsewhere. The first Conference held in Ohio, sat in Chillicothe in September, 1807. Here persecution raged! The second in Cincinnati in 1809. Here this assemblage of the first heralds of salvation in these western regions was noticed in a newspaper, by a poor pityful editor, as "a large collection of about seventy Methodist preachers, with bishops Asbury and M'Kendree at their head!" How changed the times!



The Lord has done great things for the people of this place, and they have (many of them no doubt) experienced that the God of Israel was at their head and in their front!

We may be now indulged with a few desultory remarks and events of the times. In 1808, the writer was pronounced by his physicians to be far gone in a pulmonary attack. He felt a desire to take his flight, (if it pleased that Almighty Being, the disposer of all things, to permit it) from one of those *Camp-meetings* of which we have so often made mention. To this end during this year and in the year following, 1809, he visited all within his reach. The recollection of these happy seasons now affects his heart! How great and how glorious are thy tabernacles, O Lord! His heart became so filled with zeal and love, that he, with a Baptist Brother, determined on descending the Mississippi river and traversing the Spanish country, to spread the glad news of gospel grace, and were actually preparing to go, when God in his Providence saw fit to change his course and change his plans, to restore him to health, and he has yet "a lot" among the living! Whilst blessed with the privilege of those *Camp-meetings* at the periods we have mentioned, many very interesting events have transpired. We can only give a short sketch of some of them, and close this number with our promised anecdote. As to myself I can realize the language of Pope *on the pleasures of retirement*.

Blest who can unconcern'dly find,  
Hours, days, and years, slide soft away,  
In health of body, peace of mind,  
Quiet by day.

Sound sleep by night; study and ease,  
Together mix'd: sweet recreation,  
And innocence which most does please,  
With meditation.

Thus let me live, unseen, unknown;  
Thus unlamented let me die,  
Steal from the world, and not a stone,  
Tell where I lie.

*Close preaching.* Some time in the summer of 1806, Bishop M<sup>c</sup>Kendree, then presiding elder of the district, was preaching near Maysville (or Limestone, as it is usually called) the landing place for the most of emigrants to the upper part of the state of Kentucky. His subject naturally led him to enlarge on *extortion*. It was here that the emigrants were frequently exposed to impositions of various kinds from want of a knowledge of the prices of the commodities of the country, &c. with his usual ingenuity he pressed the subject very closely. "Yes," said he, it frequently happens, that some take the advantage of the poor emigrant too, that has removed to your fine country to become your neighbour and fellow-citizen; you sell him your corn or other produce at a double price, and the corn, when it is only worth fifty cents to the bushel, you can ask a dollar; ah! and receive it too of the poor man who has to grapple with misfortunes to support his family!" An aged gentleman sitting near the door was discovered to become more and more uneasy: His hoary locks gave him a venerable cast, but the emotions of his mind were such as to operate upon the muscular movement of his features. As the subject was pressed his agitation increased; he could stand it no longer; but rising from his seat thus abruptly addressed the preacher; "If I did sell my corn for a dollar a bushel I gave them six months to pay it in." Sit down my friend, calmly replied the bishop, sit down sir, if you please, we are discussing a subject and delineating a character, we are not in the habit of making *personal* reflections!

*Interesting occurrences.* Extraordinary displays of the wonderful dealings of God with the children of men at *Camp-meetings*, have been so frequent that it would fill volumes to notice them generally. We can only give an instance or two. I attended a *Camp-meeting* on the 26th of May, 1809, on north fork of Paint-creek, sixteen or eighteen miles from Chillicothe, Mr. John Sale was the presiding elder, and Mr. John Collins the circuit preacher: On this day (Friday) and on Saturday the work seemed to progress, had some disturbance by the wicked at night. On Sunday the 28th there was a large concourse of people for those early times. Sacrament was administered in the forenoon. Mr. Sale soon after took the stand,—after

preaching some time he manifested uncommon sensations, not usual with him. He remarked, "that he felt awful, that only on one occasion in his life had he experienced the same sensations: That this was only on a particular occasion. Near where he was once preaching a wicked company, in order to interrupt Divine worship, commenced *horse racing*. Previously to the race a young man stretched himself on a log and asked his companions if he would not make a fine corpse to be laid out there! The race was run, he was thrown from his horse and laid out a *real corpse* on the same log, and in the same position!" The people on the relation of this circumstance looked serious. He then began to call their attention to the distant thunder—reproved sinners for their conduct, and began to exhort them, and continued in a vehement strain till exclaiming aloud, "I will get down upon my knees," which he did, and cried out, "Sinners, come to God." The professing part of the congregation falling on their knees at the same time, the most awful sensations at this time ran through the crowd. The wind began to rise, and blew off the top of a large tree near the encampment. This alarmed the wicked. The trees round about began to crack and fall until the sermon was over. The people retired to their tents to sing. Near a tent where I was, a tree gave way; it appeared at first to threaten our tent; our faith increased, at length it broke loose and fell on another tree immediately over two other tents, and hung by a limb until the people had time to get from under their tents. The people had scarcely escaped when the tree fell upon the two tents, and a tremendous hurricane then ensued! How providential no lives were lost, and not one injured. But Oh how terrific to the wicked was this scene! The young converts exulted, shouted and sung the praises of their Redeemer amidst the raging elements, and the tumbling forests! whilst darkness and horror were on the brow of the enemies of the cross of Christ.

When the storm had subsided "the mystery of iniquity began again to work." A stout and hardy wretch whilst the congregation was sitting under preaching, horrid to relate, cursed the *grace of God* in the open congregation. The circuit preacher immediately stepped up, took him by the arm and bore him off the ground in the face of all his companions. It appeared that they were either so struck with horror at the expression, or amazed at the intrepidity of the preacher, that they dared not to interpose for him. The last account I have had of this wretch was, that a "hue and cry" was raised after him for murder!

*A short account of the singular conversion of Simon Kenton.* Simon Kenton, called from his prowess during the Indian wars *General Kenton*, was an early adventurer to the west from the frontier of Virginia. Having been engaged in a personal combat alone in the woods, under an impression that he had killed his antagonist, he fled to the wild woods of Kentucky, where it is said he met Boone roving through the forests, spent a day together, and parted the next day without a compliment or one asking the other his *name* or *place* of abode! As the country began to settle, Kenton assumed the name of *Simon Butler*, and in this assumed name well known to the writer, made all his first entries in the land office. As the settlements progressed he made choice of a place near Washington, Mason county, near Maysville or Limestone. Nor did he assume his proper name till, perhaps, the person himself or some one acquainted him that his antagonist had survived, and from his returning with bloody garments had been, perhaps, arrested and tried for killing of Kenton. Kenton being thus situated so near the Ohio river, he had every opportunity of displaying his intrepidity in the pursuit of the murdering and plundering savages that invaded the country. He was very enterprising and successful in his pursuits, frequently overtook the enemy, retaken the prisoners or recovered the property. (How like the days of old!) He was once or twice taken prisoner by them and wretchedly abused, but still found means to escape. When Kentucky had become settled, the same roving disposition influenced both Boone and Kenton to part again. Boone took his course west to the Missouri, (and died last year aged eighty-five or six,) and Kenton to the north, toward the lakes, and fixed his habitation in the vicinity of the Indians, his former adversaries, on Mad-river, in the North-Western Territory. The rapid tide of population was such that even in the wilds of the forests, Kenton, as well as Boone, was soon surrounded by a settlement of his countrymen. It was here in this settlement of Kenton's, we before remarked, many of the converts who had embraced religion during the great revival of religion in Kentucky, as well as many old established professors from other parts had settled themselves. But Kenton, who had long witnessed this work, was not yet much affected by it.



The pride of the human heart is such, that it is equally unwilling to bend to embrace the truths of the gospel in an evangelical point of view, whether we are surrounded by a *Horde* in a forest, or hold princely stations, or have our fame emblazoned through the earth as the ruler of empires, or as the obscure monarch of a West India Island, like one of the sable monarchs "who summoned the attendance of his court on receiving the commander of a *watering company* as a supposed minister from Europe, and breaking through his usual decorum was impatient to know whether *he was much talked of in Europe!*" It is immaterial whether our habiliments be a *hunting shirt* or *regimentals*, the enmity of the *carnal mind* is such that it stands directly opposed to the principles of the gospel. Such was Simon Kenton's disposition, though a man of steady habits and of moral deportment, long singularly preserved by Divine Providence. Divine truths had not yet fully reached his heart. Some time in 1808 or 1809, through the instrumentality of young S\*\*\*\*d's and other preaching, there was a considerable revival in the Mad-river country. The people who had during the years 1803, 4, 5, 6 and 7, passed through the greatest difficulties in forming their settlements, now had an opportunity of spending their time profitably together, and Camp-meetings began to be held among them; one of these being not far from Kenton's settlement, Kenton attended, the work broke out, there was much *close preaching* and warm exhortations, whilst our hero of the forests listened with all possible attention. On Saturday the week begins to pass away, Kenton begins to bring his own determinations to a conclusion; also, now convinced as to the reality of the work, he concludes to serve the Lord: a happy conclusion. He now takes the preacher, (Mr. Sale) into the woods, and in his eccentric way begins a rehearsal of his life and exploits. "Sir, said he, I wish to open my mind to you freely, but must enjoin on you the most profound secrecy—I have been a wretched sinner, but the Lord has spared my life. I have, said he, been in so many battles, encountered so many dangers, so many times taken prisoner by the Indians, run the gauntlet—taken into the woods by the Indians, stripped, and tied fast on the back of a wild colt, stretched and lashed fast, with my hands under its flanks, my heels under its breast, and thus let loose to the mercy of the wild animal, till some of my limbs were broken, and I at last miraculously escaped! I have been wounded so often, and encountered various other difficulties, and after all been firm to my purpose and unshaken in my resolutions and determinations,—and now, sir, by the help of God, I am determined to get religion and to serve the Lord,—Do you think, sir, that I will ever give it up?" After some further conversation with the preacher, he enjoined secrecy, and so they returned to the encampment. That night the General was sorely wrought on, the preacher kept his promise, but our resolute and determined *seeker* knew very little of himself: He having been humbled at the foot of the cross, the next morning the preacher beheld and heard with astonishment his new disciple publishing himself in the crowd, what great things the Lord had done for him! Many years have elapsed since Kenton was thus blessed, and but a few weeks since the writer, passing through his settlement, inquired after him, and though he had removed to Kentucky to reside for a season, he still had his own name and that of his wife's, retained on the class paper. I have thus given a short sketch of the experience of one of the most singular and extraordinary men that has ever appeared in the Western Country. We must now turn our attention to another subject.

THEOPHILUS ARMINIUS.

Mount Carmel, Illinois, April 23, 1822.

(To be Continued.)

## ANNIVERSARY OF THE

*Wesleyan-Methodist Missionary Society, held at the City-Road Chapel, on Monday, April 29, 1822.*

The three annual sermons before the Society were preached on the 25th and 26th of April, by the Rev. JOHN JAMES, of HALIFAX, the Rev. DR. A. CLARKE, and the Rev. HENRY MOORE. A public prayer-meeting was held at the City-Road Chapel, at 6 o'clock in the morning of the 26th,—and sermons were also preached, in aid of the missions, on Sunday, April 28th, in all the Chapels of the Wesleyan Methodists in the London circuits. On Monday, April 29th,

## JOSEPH BUTTERWORTH, ESQ. M. P. TOOK THE CHAIR.

THE Meeting was opened with prayer, by the President of the Conference; and the Chair was then taken. The Chapel had been crowded for some time. The platform was occupied by the members of the General Committee, by official Members of the Auxiliary Societies from the country, and by Ministers and Gentlemen connected with other Missionary Societies. Letters were read from SIR SAMFORD WHITTINGHAM, K. C. B., late Governor of Dominica, and from MR. WILBERFORCE, expressing their good-will to the Society, and their decided approbation of its objects and labours; and regretting their unavoidable absence from the Meeting.

The Chairman introduced the business of the Meeting by observing, that at the period of the first propagation of the Gospel, it had pleased God, in the course of his Providence, to make use of the Roman Empire to give facilities to the preaching of the Gospel, which apparently would not have existed had not one government prevailed over the greater part of the world. At the present period, if this country did not possess an extensive dominion in Europe, we had considerable influence even there, by our character, by our commerce, and by our power. Our colonies were most numerous, populous, and important, spreading through a very large portion of the Pagan world. These were given to us, not to fill us with pride, not to promote luxury and dissipation, but to be used for the highest and most important purposes. When we considered that we possessed Gibraltar, the key of the Mediterranean, and the means of diffusing the light of truth into Spain, and that our influence extended to the Ionian Islands, which brought us into the neighbourhood of Greece, and the Turkish Empire;—If we crossed the Atlantic, and considered the important colonies where our own language prevails, and the access which our possessions there give us to every part of the great American continent;—if we re-cross that ocean and looked at Africa, and the stations of Sierra Leone and the Cape of Good Hope,—and went further east to Ceylon and the great Empire of Continental India, where are nearly one hundred millions of souls under the British Crown;—if we considered that the Colony of New South Wales had the elements of a mighty empire within itself, and the influence which our settlements and rising power and commerce there gave us in the Pacific Ocean;—we must feel that as a nation of professing Christians, Divine Providence has assigned us a most important work to do, and that every individual was called upon, both by providence and by grace, to do his duty. Those who had money should give their money; it should be at the service of the great God and his cause. Those who had time or talents to devote, were called to give their time and talents to Him. And those who could not give these were to pray to God to pour out his blessing on his Ministers, and on those who take an active part in the extension of his kingdom. On this very day we learned that the new states in South America were thrown open to the commerce of Great Britain. This he considered as favourable to the spread of divine truth, which God will send there by his Missionaries. At a late meeting of the Committee of the British and Foreign Bible Society, letters were read, which had been received from their Agent in South America, in which he stated, that some Spanish Officers had purchased Spanish Testaments, which books they had not seen before. They read them with delight, and entreated the Agent to permit them to purchase others for distribution among their companions in arms, in that part of the world. He would only advert to another circumstance; we met there not as an insulated Society, not as pretending to engross the whole of Christianity or of Missionary zeal to ourselves. We rejoiced that other communions were uniting heart and hand;



and it was with great satisfaction that he saw that the Noble President of the Church Missionary Society had honoured us with his presence. Some of the members of the Baptist Missionary Society, which had done so much in the East, had also favoured us with their attendance; and a friend from the London Missionary Society would likewise address the meeting. He trusted that they all should rejoice together in the common Lord and common Saviour.

The Report was then read. It took a rapid review of the Missions supported by the Society in France, Gibraltar, Ceylon and Continental India, New South Wales, New Zealand, Western and Southern Africa, the West Indies, British North America, &c.; from all of which the accounts are generally very satisfactory. The number of Missionaries now employed, including several Native Assistant Preachers, but exclusive of mere Catechists and Schoolmasters, was stated to be 149; who occupy 105 Stations. The number sent out during the last year was eleven, of whom five are married. The number of Members in the Foreign Missionary Stations, was, when the last year's returns were made up, 28,699; and the returns of the current year, as far as they have yet been received, indicate a very considerable increase, especially in some of the islands of the West Indies. The receipts of the year ending Dec. 31, 1821, were £26,883. 0s. 1d. The expenditure was £30,925. 2s. 1d.; to which must be added the Balance due to the Treasurers, Dec. 31, 1820, viz. £3526. 3s. 10d.; so that when the last account was made up, the Treasurers were in advance for the Society to the large amount of £7568. 5s. 10d. This Balance, however, we understand, has since been somewhat reduced; and the Committee express their perfect confidence, that a work so important to the common cause of Christianity, and to the eternal interests of the human race, will not be suffered to appeal in vain to the benevolence of the Religious Public.

The First Resolution,—“*That the Report now read be adopted, and printed under the direction of the General Committee,*”—was moved by the Right Honourable Admiral Lord Gambier. His Lordship said, he had received the honour of a kind invitation to take a part in the proceedings of this day, and it was with great pleasure and gratification to his own feelings that he accepted it. To say that his heart was deeply interested in the blessed work in which we were engaged, was too feeble an expression of what he felt, and what he thought he ought to feel, on the occasion. If there were a work of God, a labour of love and charity, which surpassed all others, it was the blessed cause for which they were that day assembled. He had the honour to hold an office, upon the staff, as he might say, of a similar institution; and he should, at all times, feel the greatest pleasure in adding his feeble aid to the important work in which this Society was engaged. The Report was so full of animating and encouraging matter, and so fraught with numerous passages deserving attention and remark, that it was unnecessary for him to make any observation to recommend the resolution for its adoption. It was truly gratifying; and he had felt the highest pleasure in receiving and reading the accounts from the pious and zealous Missionaries of the Society in different parts of the world, where the work of God was greatly prospering in their hands. One or two communications in the last Report had impressed him very much, and he would beg to be allowed to bring them again under the notice of the meeting, as a proof of what they owed to the mercy and goodness of God, in thus blessing their labours.—[His Lordship then read some passages out of the last Report respecting the Ceylon Mission; and then proceeded to observe—] What abundant encouragement was this for the Society to persevere in its labours. Schools were certainly of great importance, as with the young we might expect to make the greatest progress, and they laid the foundation of future success. It appeared, from various circumstances in the Report, that the Society's labours in this respect had been wonderfully blessed.—Another instance which he would bring under their recollection, from the last Report, was to him very remarkable and very encouraging. The account, to which he referred, gave some interesting particulars of the conversion of an aged Malabar in Ceylon, and, though it might be very well recollected, he wished to bring it again before the Meeting. It stated that he was then employed as the head Schoolmaster at Trincomalee.—[His Lordship here read the account as it stands in page 57 of the last Report.]—His Lordship said, he apologized for taking up so much of their time, but this account had appeared to him very interesting. It was very remarkable that a man who had carried his prejudices so many years, should at an advanced age, be brought to Christ. Here was sufficient encouragement to persevere in this great and glorious work. “Let us remember,” said his Lordship, “that this is the cause for which the Son of

God took upon him our nature, went through all the sufferings of his life in the flesh, and sealed his great work by his blood. What then ought Christians to do for him? They ought to use every energy of mind, and every power of the soul, to promote his glory. You have abundant reason to be grateful, in the highest degree, to Almighty God, for the blessing he has bestowed on the work of your hands. Go on, and may the Lord abundantly bless your labours, and give you the reward which shall finally be bestowed on his children."

James Stephen, Jun. Esq., Barrister at Law, in seconding the Resolution, addressed the Meeting nearly as follows:—"I beg to second the motion proposed by the Noble Lord. Although I differ with respect to some minor points of discipline from the great body of Christians whom I have now the happiness to see before me, I confess I could not without self-reproach have absented myself, on such an occasion, from this Society's great annual jubilee,—from this season of mutual consolation and mutual exhortation,—from this day when we meet to commemorate those triumphs which God by our efforts has permitted to be gained in this fallen world:—I say, Sir, that I could not without self-reproach have been absent; for that Church to which I belong, has taught me to say, "I believe in the communion of saints," and it is here I see that communion, and stand among a branch of the "holy Catholic Church;" and much as, from circumstances of early education and early prepossession, my mind is disposed rather to incline its attention to the institutions of that church of which I was bred a member, yet I must confess there is in the operations of this Society something which is peculiarly touching to the heart of every one who has learned to value the Gospel of his Redeemer. There are Societies of men,—God bless them all!—who are engaged in visiting the shores of the Mediterranean by their agents, or in attacking Pagans in their strong holds and sumptuous palaces; but if I ask, where are the chief operations of the Wesleyan Missionary Society, the answer is, they are there where there is nothing to excite sympathy,—they are there where there is much to disgust fastidious taste,—they are there where there is nothing of adventitious circumstance to attract the mind,—they are in the midst of the squalidness and wretchedness of our species,—in the cabins of Ireland, and in the huts of the West Indies. This last circumstance, had there been no other, would have impelled me, as by irresistible necessity, to contribute my support, feeble as it is, to its operations. It is known to you, Sir, and to those around me, that I have some hereditary claim to take an interest in what concerns the improvement of the African. It is well and beautifully observed in that Report which has been read to you, that not merely the direct effect of your West India Missions is most blessed and delightful, but that the incidental benefits, which are continually springing up from the instruction of the negro population of our colonies, are scarcely less gratifying. And, Sir, allow me to say, that one of these great incidental effects, to which no christian in heart among all those professing christianity, can be insensible, is, that I see in the operations of this Society, the surest, the best pledge of the consummation of those efforts, which good, and virtuous, and holy men, have been making for the universal abolition of that "abomination of desolation," the slave-trade. Missionary labours promote this by their collateral effects, because their tendency is to raise the tone of moral sentiment throughout society. Give me a white population in our Islands, deeply imbued with sentiments of true christianity; give me a coloured population, worshipping at the same altar; and give me a slave population, imbibing the spirit of the Gospel of Jesus Christ;—and then there will not be one who will dare to violate so far his allegiance to his God and Saviour, as to engage in what I would call in strong terms, but not too strong, this accursed trade. There is one passage in the Report which no man can be reminded of without feeling his heart leap within him; I refer to the description of the state of the negro slaves in one of the islands, to whom christian instruction had not till lately been imparted, those poor, degraded, ignorant creatures, so ignorant that even your Missionary could have almost persuaded himself he was dealing with brutes instead of men, and would have despaired of their recovery, had it not been for the cheering and delightful changes he had witnessed in other Islands. Think of those poor ignorant bondmen, think of them meeting in calm and attentive silence to worship before that God whom your agents have been permitted to teach them to know:—think of these poor black and once barbarous idolaters, singing sweet music in the ears of Him, who has none of that fastidious taste by which we so often debase our intellect.—O, Sir when you hear of such beings uniting in prayer to that same God and



that same Saviour whom you serve, it must give fervour to your prayers, and warmth to your devotions, and energy to all the efforts you are making, to be told, that in distant Islands, on the other side of the Atlantic, they are offering similar prayers and worshipping the God whom you have taught them to revere.—Looking, Sir, to the vast operations of Missionary Societies, to that sacred circumnavigation of benevolence which their Reports describe, I think there are no terms which human thought can suggest, in which such triumphs can be properly celebrated. Were it my duty to engage you in the celebration of them, I should feel my own incompetency to the task. But I will select the language of the sweet Singer of Israel. I will select that beautiful anthem chosen by our Church for the celebration of its daily worship; and I will say, “God, be merciful unto us, and bless us, and shew us the light of his countenance, and be merciful unto us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; yea, let all the people praise thee. O let the nations rejoice, and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth. Let the people praise thee, O God; yea, let all the people praise thee. Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing. God shall bless us; and all the ends of the world shall fear him.”

The Second Resolution,—“*That this Meeting, deeply affected with the moral wretchedness of a great part of mankind, and encouraged by the effects produced wherever Christianity has been faithfully preached, and its institutions of piety and mercy established; and especially considering the extensive access to the heathen world which is afforded in the present day, and that in many places even Pagans themselves are anxiously desirous of instruction by Christian Missionaries; solemnly pledges itself to renew its exertions in providing the means of a more extensive ministration of the Gospel of CHRIST to the religious wants of their fellow men,*”—was moved by Edward Philips, Esq., High-Sheriff of Wiltshire. Mr. P. observed, that when he saw himself surrounded by so many persons eminent for religion and piety; among whom was a Nobleman, highly honoured by his Sovereign, eminent for his services to his country, and pre-eminent for his love to religion and the Gospel; he hailed the day, and blessed the hour which brought them to unite in this holy cause. When we looked at the state of the world, when we considered the immense number of its inhabitants, lost in guilt, and sin, and misery, and when we contemplated the obstacles to the diffusion of Christianity, our hearts, if relying on human wisdom, would fail us, and we must give up the cause in despair; but on the other hand, when we looked to the power and mercy of God, and to the blessed influences of his Spirit, we must be resolved, in the strength of the Lord, to persevere, undiscouraged by any difficulties which might arise, in this good, this pious cause. Great difficulties, no doubt, awaited those who devoted themselves to Missionary labours. The difference of climate,—the state of the heathen,—disagreements among the natives,—the obstacle of caste,—ignorance of their language,—these were enough to appal a man who looked to his own strength alone; but if there were a Missionary going out, now present, and if he needed to be reminded of an example to encourage him in his exertions, he would say to him, “Recollect the man who now nearly a century ago, with half a dozen pious friends in the University of Oxford, set out in his religious career, and incessantly persevered in it to the end of his life:—see him travelling in every direction, and, while on his journeys, unceasingly writing for the good of his fellow-creatures, and preaching the Gospel of his Redeemer in every place to which he came; see him persevering amidst the ignorance and irreligion of the vulgar and amidst every species of opposition:—see this, and let the sight animate the hearts and quicken the zeal of all those who have the work of a Missionary before them. I need scarcely name the apostolic, the venerable John Wesley.”—It was impossible to look at what was passing in the world around us, and in which this kingdom had been the happy instrument of doing so much, without the most lively gratitude to God, and without being excited to form the highest hopes of future and greater success. He would exhort all to determine from that day to set out with new vigour and alacrity; for means would not fail us, nor should we want good and laborious men willing to go forth to diffuse the Gospel to the utmost parts of the earth, and to execute the Mission of their great Redeemer, who said, “Go and teach all nations, and lo, I am with you always, even to the end of the world.” He trusted that all would inquire what they could do more efficiently to promote the great cause, and determine from that happy day, to unite their various means,—their various Societies,—their various energies, in the cause of God and

of universal man ; and never relax, till the knowledge of the Lord should cover the earth as the waters cover the deep, and till the great and eternal hallelujah shall be raised, "Blessing, and honour, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

The REV. GEORGE COLLISON, of Hackney, followed. Though he was of a different religious denomination, he felt the greatest pleasure in cordially seconding the motion. He viewed every Christian Missionary Society as forming one of the strongest bonds of union which the present day presented, and it was delightful to learn that the various Missionary Societies were one in their communion and counsels of fellowship. It was equally delightful to learn, that when their Missionaries met in distant lands, they hailed and embraced as brethren. This is a union without compromise, for the Noble Lord had compromised nothing by appearing here to-day,—an esteemed gentleman who seconded the motion had compromised nothing by so doing. No compromise either of principle or discipline was asked ; but without that compromise we can feel that we are one in Christ Jesus, and can together promote the common salvation. One would almost think that the Psalmist, the sweet Singer of Israel, wrapt into future times, and anticipating by three thousand years the formation of Missionary and Bible Societies, had composed for such occasions that beautiful anthem, "Behold, how good and how pleasant a thing it is for brethren to dwell together in unity." The success of all Societies was a matter of deep congratulation. He, as a member of the London Missionary Society, accepted most gratefully the congratulations of the Meeting, for the measure of success which God has been pleased to confer upon that Institution. And when they turned to the West Indies, and saw the labours of the Methodist Missionaries, all descriptions of Christians looked with the highest gratitude to that high measure of success with which God had crowned the Wesleyan Society. Who could hear of twenty-eight thousand negroes now living in Christian Society, but must thank God for such labours, and hope that they would be crowned with still larger success ? He had called that morning on a friend, who informed him that he had recently received property as a residuary legatee, and on looking over the account he found to his great regret that a part of it arose from the sale of slaves in the Bay of Honduras. "He is too deeply imbued, Sir," said Mr. Collison, "with the principles of the Gospel, to receive the price of blood, and he said to me, 'I am shocked at the sight of it, what shall I do with it ?' I said, 'I will tell you what you may do with part of it. I am going to the Wesleyan Missionary Society ; their labourers are greatly occupied among the slaves.'—Since I have been here, I have heard with much pleasure from the Secretary, that you have determined on a Mission to the very spot, the Bay of Honduras, and I have now the pleasure of presenting the sum, so received by my friend, to forward that desirable purpose. It is upwards of Seventeen Pounds : I wish it were Seventeen Hundred !"

(To be Concluded in the next.)

#### REVIVAL OF RELIGION IN LYNCHBURG, VIRGINIA.

*Meherrin District, Lynchburg, Feb. 25, 1822.*

MESSRS. BANGS AND MASON,

Solicitous for the prosperity of Zion, and anxious to excite a spirit of emulation and zeal among our clergy and people, I send you some account of a late revival of religion among our people in this place, with the liberty of publishing it in your useful Magazine.

Notwithstanding we had larger congregations, and more members than any other church in this place, yet our spiritual strength had been much weakened for several years from various considerations, all conspiring to shackle our cause, and destroy us. But for the sake of the few who had not defiled their garments, the Lord hath visited us in much mercy, and I trust that the recording angel hath registered many names in "the book of life." "The winter is past, the rain is over and gone," and the voice of singing is not only heard in our church, but in our love-feasts, our prayer-meetings, our class-meetings, in private houses, and in places and families where the songs of Zion were never heard before.

The forebodings of this work had been seen and felt for several weeks, before the last of October, when the first public manifestation of God's love was made in the conversion of souls ; after which the greatest excitement was seen ever be-



fore witnessed in this place. All classes of citizens attended to witness for themselves; the church was crowded—prayer-meetings at private houses were overflowing; and for several weeks they scarcely had a meeting (and they had them nearly every night) without a gracious out-pouring of the Spirit, in the conviction and conversion of souls. The aged and the young, the most respectable and the most obscure, of both sexes, have been the subjects of this work: the females, however, have, in this revival, been more generally impressed than ever witnessed in the place before: nearly all who have professed to experience religion, joined us forthwith; and at one time I baptized fifteen adults, and at another ten; besides a number that had been baptized by brother Charlton, the stationed preacher. Some of the wicked say that the preachers and people are deranged, and some professors join them against us; but glory be to God in the highest! our trust is in Him. I do not recollect ever to have been in a revival where the people were so decent and respectful as they were in Lynchburg.

We have added upwards of one hundred to our church in this revival, and I hope that the gracious visitations will be continued among us for many days.

The principal agent in this revival is George W. Charlton, the stationed preacher, whose faithful and laborious services will never be forgotten by the present inhabitants of Lynchburg. At present our people appear to be of one heart and of one mind. "Behold how good and how pleasant a thing for brethren to dwell together in love." May peace and good will rule our hearts for ever.

We have also had abundant reason for humility, gratitude, and thanksgiving, in Bedford circuit; numbers have been radically changed by divine grace, and our prospects are yet blooming for better days and more abundant fruits. Of this you may probably hear more in a future communication.

Accept my best wishes for your welfare, and believe me

Yours very affectionately,

JOHN EARLY.

#### ACCOUNT OF THE STATE OF RELIGION IN SCIOTO DISTRICT.

*West-Union, Ohio, June 27, 1822.*

REV. AND DEAR BROTHER,

I send you enclosed an account of the state of religion in this (Scioto) district, which, if you think it worth a place in your useful Miscellany, the Magazine, you are at liberty to insert.

We have had no extensive revivals in this district this year. In several circuits there have been some outpourings of the Holy Spirit in different societies, particularly in Columbus and Salt-creek circuits; in which numbers have been brought to bow to the mild sceptre of the Redeemer. At our quarterly meetings we have generally had refreshing seasons. I have attended three Camp-meetings this round on the district. At all of which, the Lord manifested his presence and power. The last of these commenced this evening two weeks since, in Delaware circuit, about fourteen miles north of Delaware town, within the late purchase made from the Wyandot and other Indian nations. Here in this wilderness, which has only been about two years reclaimed from the wild beast and savages, we had about a thousand souls to hear the word of life. Our meeting commenced on Thursday evening. On Friday afternoon our beloved brother Finley, our Missionary at Upper-Sandusky, and about fifty or sixty of the Wyandot Indians, came on the ground. On Saturday morning brother Finley preached to them through an interpreter. Two of the chiefs addressed the congregation after him. On Sunday morning brother Bigelow preached to them, and on Sunday evening two of the chiefs again addressed the congregation. The Lord was graciously with us. A number of souls were happily delivered from the bondage and slavery of sin, and were brought into the glorious liberty of the children of God. The mourners never came forward, but we had some of the red brethren with them who appeared to be earnestly seeking the salvation of their souls. Their solemn attention to the word preached, their flowing tears and the expressions of joy in the countenances of those that professed to have found the Lord, spoke powerfully to the beholder, "This is the Lord's doing, and it is marvellous in our eyes." My pen cannot describe the feelings of my heart while viewing these red men of the forest, who have just emerged from the darkness of heathenism, listening to the word of life with "attention still as night," and importunate to obtain the blessings of divine grace.

On Monday morning we brought our meeting to a close. The scene was interesting beyond description. Being very unwell myself, and not able to perform the service, the sacrament of the Lord's Supper was administered by brother Finley, assisted by others of the brethren. About thirty of our red brethren surrounded the table of the Lord with us, while we commemorated the dying sorrows of the Redeemer. The Lord manifested his power and presence to many hearts, and tears of joy and gratitude flowed from many eyes. After sacrament a door was opened to receive members: eight of the red brethren gave us their hands as a token of their desire to become members, and fifteen of the whites. The congregation were generally melted into tears while we gave each other the parting hand in joyful hope of meeting where parting will be no more, and where friendships will be pure and uninterrupted. Brother Finley appears to possess the Missionary spirit, and to be much engaged in the work; he now has fifty-three in society belonging to the mission; many of whom give pleasing and satisfactory evidence that the Lord has changed their hearts. May the Lord hasten the time when all shall come to see the "light of the glory of God in the face of Jesus Christ," and righteousness cover the earth as the waters do the sea. Amen.

Yours in the bonds of a peaceful gospel,

G. R. JONES.

## Poetry.

For the Methodist Magazine.

### CAMP MEETING.

*"Hark! thro' the grove I  
Hear a sound divine! I'm all attention!  
All ear, all ecstasy! unknown delight!  
And the fair muse proclaims the heav'n below'd."*

While ancient bards have sweetly sung,  
Of groves and fountains which inspire,  
And Helicon has loudly rung,  
With notes transporting from the lyre,  
My harp with airs more pure shall swell,  
Of true immortal raptures tell.

Hail sacred grove! thou blest retreat!  
Where lo! the sons of God retire,  
To worship in communion sweet,  
And after joys divine aspire:  
For thee, the numbers soft shall rise,  
On seraphs wing above the skies.

Bright was the scene, when thus I view'd  
The vocal grove, with tents around,  
And heard from hearts in Christ renew'd,  
The melting accents to resound;  
Like incense sweet the ambient air  
Was thus perfum'd by praise and prayer.

My soul the heavenly ardour caught,  
Touch'd by the true inspiring flame;  
High soar'd the elevated thought.  
Sublimely rais'd by Jesus' name:  
Heav'n's portals open'd on my soul,  
Where bursts of swelling raptures roll.

While unperceiv'd the angel throng,  
Were hov'ring o'er the sacred place,  
To waft the sweet perfume along,  
And fill the air with Jesus' grace;  
The melting streams of love descend,  
And clouds of mercy richly bend.

Crush'd beneath the weight of love,  
The trembling sinner prostrate falls;  
Implores the mercy from above,  
And loudly on compassion calls;  
Jesus in pity stoops to hear,  
And wipes away contrition's tear.

Now through the vast ethereal plain,  
The seraphim conveys the sound,  
And cherubim repeats the strain,  
"The dead's alive, the lost is found."

Enraptur'd millions join the choir,  
And swell the strains with golden lyre.

Around the camp the pow'r divine,  
Descends upon the saints below;  
Immortal emanations shine,  
And streams of life divinely flow;  
The grateful tear which wets the eye,  
Speaks to the soul that God is nigh.

At eve how sweet to view the sky,  
And listen to the sound of pray'r;  
Thro' trees of foliage green, to spy  
The Queen of night divinely fair:  
The twinkling stars in concert move,  
Devotions noble work approve.

Many may wing their mystic flight,  
Before another year rolls round,  
To realms of uncreated light,  
Who made the groves with praise resound:  
Where they shall then perfect that praise,  
In notes divine thro' endless days.

MIRANDA.

New-York, August 25, 1822.

### THE GARDEN OF THE GRAVE.

(1 Cor. xv. 42.)

From the German of Bindemann.

A Garden lies in solemn peace,  
Where shadows fall from cypress trees;  
Within its bounds life's noises cease;  
The weary here may sleep at ease:  
Morn, noon, and night, incessantly,  
The Gardener toils, whom none can spy!

A pensive, yet a happy place,  
Its turf is green, its walks are still;  
Here weed and flow'r, with equal grace,  
Rest upon each little hill:  
And when with life's long road oppress,  
How sweet is this fair Garden's rest!

Vast are this Garden's planted grounds,—  
So it hath been, and so it must;  
And countless are its mossy mounds,  
Where precious seed lies deep in dust:  
When they have ceas'd more seed to bring,  
Then from the mounds the flowers shall spring!